

THE *11. 2d*
FIRST ANNUAL ACCOUNT

O F

THE COLLATION OF THE MSS.

OF THE

SEPTUAGINT-VERSION.

TO WHICH IS PREFIXED

A T R A C T.

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TO
THE HONOURABLE
AND
RIGHT REVEREND
SHUTE BARRINGTON, LL.D.
LORD BISHOP OF SARUM,
THE FOLLOWING TRACT,
AND
FIRST ANNUAL ACCOUNT
OF A WORK,
VERY GREATLY INDEBTED
TO THE FAVOUR AND RECOMMENDATION
OF HIS LORDSHIP,
ARE BOTH
MOST RESPECTFULLY AND GRATEFULLY
INSCRIBED.

THE HONORABLE

RIGHT HONORABLE

SHUTE BARRINGTON, LL.D.

LODGE, BARRINGTON, OF BARRINGTON

THE FOLLOWING TRACT

AND

FIRST ANNALS OF BARRINGTON

OF A WORK

BY THE REV. J. BARRINGTON

TO THE REV. J. BARRINGTON, LL.D.

OF BARRINGTON, LL.D.

AND BARRINGTON, LL.D.

MOST RESPECTFULLY AND GRATEFULLY

PRESENTED TO THE

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AS the Collation of all the MSS. of the Septuagint-Version, and the Publication of their Various Readings, is a work of great extent, and therefore requires able literary assistance both at home and abroad, it can only be conducted upon the support which it may please the Publick to give it. Desirous, then, of taking the opinion of the learned Publick upon the expediency of such a work, and of ascertaining what encouragement and support would be given to the person who should undertake it, I submitted first of all to the Delegates of the Clarendon-Press the following Proposal.

IT appears to be a prevailing opinion among the learned in Sacred Criticism, that the present means of determining the genuine tenour of the Scriptural Text would be much enlarged; if the MSS. of the Septuagint-Version were collated, as those of the Hebrew Original have been, and the Collations published in one view.

The reasonableness of this opinion depends upon considerations, with which it may be

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presumed that the Publick is already acquainted.

1. Upon the Antiquity of the Septuagint-Version. For as this Version was made long before the coming of Christ, the copies, which the Seventy had in their hands, were necessarily more pure and perfect than any later transcripts.

2. Upon the Authority of the Septuagint-Version. For as this Version was admitted and long used singly by the Jewish Church, it stands vouched and sanctioned as a true and faithful Version of the Sacred Text.

3. Upon the beneficial effects which have been actually found for a course of time, and particularly of late, to result from a critical application of this Version to the Hebrew Original. By the help of the Pachomian MS. interpolations in the Prophetical Text have been detected, mutilations of it discovered, and lost readings supplied, so frequently, that beneficial consequences of the same kind may be justly expected from a similar application of other Septuagint-MSS. to other parts of Scripture.

4. Upon

4. Upon this circumstance also; that Editors of the Septuagint have sometimes ventured to adjust the Greek Version to the Hebrew Text and to the New-Testament Citations, as they severally stood at the time, although it might be, as it has since appeared to be the case, that neither the Hebrew nor New Testament-Text were free from corruptions.

For these and other reasons which may be and have been assigned, it has been the hope of those who are most versed in Biblical Criticism, that the Publick would be disposed to encourage

A COLLATION OF ALL THE MSS.

OF THE

SEPTUAGINT-VERSION.

With a view to such a work, I submit with much respect the present Proposal; and if it shall be favoured with that countenance and support which may enable me to carry on the undertaking, I will enter upon it without delay, and proceed with assiduity and faithfulness in fulfilling my engagement to complete it.

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The things that appear to me requisite in such a work are these that follow;

1. That all MSS. known or discoverable at home or abroad, if prior to the invention of Printing, should be carefully collated with one printed Text; and all particularities in which they differ from it distinctly noted.

2. That printed Editions and Versions made from all or parts of That by the Seventy; and Citations from it by Ecclesiastical Writers (with a distinction as to those who wrote before the time of Aquila or after it) should also be collated with the same printed Text, and all their variations from it respectively ascertained.

3. That these materials, when collected, should be all reduced to one plain view, and printed either under the Text with which the several Collations have been made, as by Dr. Kennicott; or without the Text, as by De-Rossi.

4. That references should be made to MSS. by Numbers; to Versions by Name; to Citations of Writers by Name, Place, and Edition.

5. That

5. That an account in Latin should be given of MSS. collated; containing such descriptions of them, in all particulars, as may enable the reader to judge of the date and authority of each MS. respectively; and specifying the Number by which it will invariably be referred to.

This disposition of materials will place the Fact in all assignable respects before the reader; and leave the use and application of the whole in any case entirely to himself. Thus the work would be equally serviceable to the learned of all descriptions, who are friends to the Sacred Volume.

Upon these principles, and with a direct view to these requisites, it is intended at present to proceed in the work.

On consideration of this Proposal, the Delegates were pleased to make the subsequent Orders.

Oxford, Delegates' Room, *Mar. 4. 1788.*

THE Delegates of the Press, in the University of Oxford, this day met, were pleased to promote Mr. Holmes's intended Collation by the following Orders;

That

“That this Delegacy do allow to Mr. Holmes the sum of forty pounds annually, for three years next immediately ensuing (renewable as occasion may require) towards encouraging his proposed Collation of the MSS. of the Septuagint-Version.”

“That one such annual sum be now paid by the Vice-Chancellor; and continued at the beginning of every year, upon Mr. Holmes’s exhibiting his Collations for the year preceding to the Board: and also on condition, that Mr. Holmes shall deposit his Collations in the Bodleian Library, subject to his use of them when necessary, to be there preserved; and, when the whole is finished, to be printed at the University-press, at the expence and for the benefit of Mr. Holmes or his assigns, if he shall live to complete his Collations. In case of the Collations being left imperfect, the same to be at the discretion of the Delegates; they undertaking to promote the finishing them, to the best of their power; and to publish them when finished, allowing to Mr. Holmes’s assigns a just proportion of the profits.”

Supported so far, I took the next step, that seemed proper, of extending the application to
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other Universities; and the munificent Subscriptions of Cambridge, Dublin, and Glasgow, bore ample testimony to the favourable opinion which those respectable and learned Bodies entertained of the work.

Upon such honourable encouragement, I came, with greater confidence, to present in the last place my sollicitation to the Publick at large; and the success, with which it has been attended, has exceeded, in this early stage of the business, any expectations I could have ventured to form. With a due sense of so distinguished a mark of publick favour, I embrace this opportunity of repeating my very thankful acknowledgments to every Friend and Patron of the undertaking.—The list of Subscribers, as it stands at present, is prefixed to the Account.

Intrusted, then, as I have been by the Publick with the conduct and execution of this work, I hold it my duty, at the time of my producing the Collations made in each year before the Delegates of the Clarendon-Press, to present the Publick also with an Account of the progress made; of the intelligence that may have been received respecting MSS. in foreign countries, and of the persons employed

employed in collating them; and of every other matter of consequence relating to the work, and to the application of the publick Subscription.

By such a view as this, the learned will be better enabled to judge from time to time of the nature and circumstances of the undertaking; of the competency of the persons acting in it; of the pecuniary supplies requisite for carrying it on with all proper expedition; and of the probable time when it may be completed.

But before I proceed to the main purpose of this First Account, it may not be unacceptable to the learned reader, if I should submit to him at more length, than I did in the Proposal, some observations together with select examples, tending to shew the credit and importance of the Septuagint-Version, and so to justify in some degree that encouragement with which this undertaking has been favoured already, and, if it may be, to procure it additional support.

SECTION

SECTION I.

Concerning the Septuagint-Version—and its relation to the Hebrew—instances of its agreement with the Samaritan Pentateuch—general reflection on that agreement.

THE Greek Version of the Seventy was in fact the very instrument which the Providence of God used in the conversion of both Jews and Gentiles to the Faith of Christ; and the Christians of early times had either that Version, or Translations made from it, for their standing Bible. It should seem therefore, that the Septuagint-Version, considered even in this light only, is entitled not only to the respect but even to the veneration of Christians, and consequently deserves all efforts, on their part, to preserve or reinstate it in that purity, which it formerly possessed.

However, the common estimation of this Version is rather founded upon the relation it bears to the Hebrew Original. And indeed it appears, upon this ground, a treasure of unquestionable value. For without depreci-

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ating the authority and preeminence of the Original Text as such, and without any misplaced preference of the Septuagint-Version, the judicious reader of Scripture may apply it with great advantage as an occasional witness in what places and how far the Scriptural Text, as it stands before us, differs from that state in which the Copies, from which the Seventy translated, presented it to them.

This point stands actually verified by that critical application of the Septuagint-Version to this purpose, which has been made already by many eminent hands. Of the examples, which they have given, I have selected some, and shall submit them to the present consideration of the learned reader; and they will, I trust, carry with them strong evidence in support of what is here asserted. I shall not however lay them before him without this prefatory caution; that, utterly disclaiming any intention of contending for the Greek Text to the prejudice and degradation of the Hebrew, I endeavour only to shew, that the Septuagint-Version, if taken throughout all its parts in conjunction with the Original Text, is of all the auxiliary means, that we possess, the most likely to add strength and clearness to that light, in which so important
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an object, as the genuine and original tenour of Scripture, ought of right to be presented to every Christian reader.

The places, in which the Hebrew and Samaritan Pentateuchs now differ, are extremely numerous. In more than 2800 of these places, as they are enumerated in the catalogue of Mr. Whiston, the Septuagint-Version accords with the Samaritan.

This representation comprises a multitude of instances, all of them, more or less, concurring to shew the faithfulness of the Greek Text. For particular examination, I shall specify the subsequent places, representing the Hebrew according to our English Version; and the Samaritan according to Mr. Whiston's translation.

Genes.

iv. 8. Heb. " And Cain talked with Abel his brother : and it came to pass " &c.

Here the Jews left a blank with a mark affixed; and the authors of the Masora at this place note that there are throughout their Hebrew Text twenty-eight such imperfect verses.

Sept.

Sept. Καὶ ἔπε: Καὶν πρὸς Ἀβελ τὸν ἀδελφὸν αὐτοῦ.
Διέλωμεν εἰς τὸ πεδion· καὶ ἐγένετο &c.

Sam. And Cain *said unto* Abel his brother,
Let us go into the field; and it came to pass,
&c.

The English translation, "talked with," instead of, *said unto*, seems of itself to imply that the translators suspected an omission. In the insertion of the words here attributed to Cain, the Septuagint-Version is supported, not only by the Samaritan copy; but also by the Syriack Version, and by two Jewish Targums, all three made from the Hebrew itself; by the citation of Philo, Tract. Quod Deterius infidiatur Potiori, p. 155: by that of Clemens Romanus, cap. 4: by the old Latin Version, Tertull. adv. Jud. §. 5: and by the Vulgar Latin.

xli. 16. Heb. "God shall give Pharaoh an answer of peace."

Sept. Ἄνευ τοῦ θεοῦ οὐκ ἀποκριθήσεται τὸ σωτήριον Φαραώ.

Sam. Without God there shall not an answer of peace be given to Pharaoh.

Compare Gen. xl. 8.

xliiii. 28.

xliii. 28. Heb. "He is yet alive. And they bowed down their heads, and made obeisance."

Sept. Ἐτι ζῇ· καὶ εἶπεν, εὐλογημένος ὁ ἄνθρωπος ἐκεῖνος τῷ Θεῷ· καὶ κύψαντες ἔκ.

Sam. He is yet alive. *And he said, let that man be blessed of God; and they bowed &c.*

Exod.

xii. 40. Heb. "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years."

Sept. Ἡ δὲ κατοίκησις τῶν υἱῶν Ἰσραὴλ, ἣν κατέμνησαν ἐν γῇ Αἰγύπτῳ καὶ ἐν γῇ Χαναάν, αὐτοὶ καὶ οἱ πατέρες αὐτῶν, ἐστὶ τετρακόσια τριάκοντα. MS. Ox.

Sam. Now the sojourning of the children of Israel, *and of their fathers, which they sojourned in the land of Canaan, and in the land of Egypt, was 430 years.*

The children of Israel sojourned in Egypt during a period only of 215 years; and their fathers sojourned in Canaan during a previous period also of 215 years; and the specified sum of 430 years will not be completed, unless both these periods are laid together, as the Version of the Seventy implies they were. That the Hebrew Text originally stood correspondent

respondent to their representation, appears from the Samaritan; and, as Dr. Owen has observed, from the Targum of I. Ben Uziel; and from a printed book, (651 Coll. Kennicott) which actually presented an Hebrew reading answering to the Sept. Greek, καὶ ἐν γῇ Χαναάν. And it is to be observed further, that St. Paul, Ep. Galat. iii. 17. represents the Law as 430 years posterior to the Covenant made with Abraham. When that Patriarch quitted Haran to sojourn in a strange country, then it was that the Covenant with him took place; and the Law was given almost immediately after the Exodus from Egypt. The intermediate years were 430. See Exod. xii. 41.

xl. 17. Heb. "In the second year, on the first day of the month."

Sept. τῇ δευτέρῃ ἐτὶ, [ἐκπορεύσαντες αὐτῶν ἐξ Αἰγύπτου,] μηνί.

Sam. In the second year, from the coming out of Egypt, on the first day of the month.

The Greek words, which lie within brackets, stand in the Colbertin MS. under the Obelus

Obelus of Origen, the correspondent Hebrew not being in his copy, though in the Samaritan.

Levitic.

iv. 29. Heb. "In the place of the burnt-offering."

Sept. ἐν τῷ τόπῳ, ὅπου σφάζουσιν τὰ ὀλοκαυτώματα.

Sam. In the place, where they slay the burnt offering.

v. 6. Heb. "Concerning his sin."

Sept. περὶ τῆς ἁμαρτίας αὐτοῦ, ἧς ἥμαρτε, καὶ ἀφεθήσεται αὐτῷ ἡ ἁμαρτία.

Sam. Concerning his sin which he hath sinned; and it shall be forgiven him.

xvii. 4. Heb. "And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the Lord before the tabernacle of the Lord"—

Sept. καὶ ἐπὶ τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου μὴ ἐνέγκῃ, [ὥστε ποιῆσαι αὐτὸ εἰς ὀλοκαύτωμα ἢ σωτήριον πυρίῳ δεκτὸν εἰς ὁσμὴν εὐωδίας· καὶ ὅς ἂν σφάξῃ ἐκεῖ, καὶ ἐπὶ τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου μὴ ἐνέγκῃ αὐτὸ,] ὥστε προσενέγκαι δῶρον δεῦ.

Sam.

Sept. And bringeth it not unto the door of the tabernacle of the congregation, that he may make it a burnt-offering, or peace-offerings to the Lord, for your acceptance, for an odour of a sweet smell: and he that slays it without, and does not bring it to the door of the tabernacle of the congregation to offer it &c.

The Greek words, that lie within brackets, stand in the Colbertin MS. under the Obelus of Origen, the correspondent Hebrew not being in his copy, though in the Samaritan.

Numb.

iv. 14. Heb. "And put to the staves of it."

Sept. καὶ διμβάλῃσι τοὺς ἀναφοῦς αὐτῶ· καὶ λήψονται ἱμάτιον πορφυρῆν, καὶ συγκαλύψουσιν τὸν λυτῆρα καὶ τὴν βάσιν αὐτῶ, καὶ ἐμβάλῃσιν αὐτὸ εἰς κάλυμμα δερμάτων ὑακίνθινον, καὶ ἐπιθήσουσιν ἐπὶ ἀναφοῦς.

Sam. And put to the staves of it: and they shall take a cloth of scarlet; and they shall cover the laver, and its base; and they shall put it for a covering of badgers-skins; and they shall put them upon the staff.

Deuteron.

xviii. 5. Heb. "To stand to minister in the name of the Lord, him and his sons for ever."

Sept. Παρεσῆναι ἔναντι Κυρίου τῷ Θεῷ, λειτουργεῖν καὶ εὐλογεῖν ἐπὶ τῷ ὀνόματι αὐτοῦ, αὐτὸς καὶ οἱ υἱοὶ αὐτοῦ ἐν τοῖς ἡμέραις Ἰσραὴλ.

Sam. To stand before the Lord thy God, to minister to him, and to bless in his name, him and his sons for ever.

xxvii. 26. Heb. "Curfed be he that confirmeth not the words of this law to do them."

Sept. Ἐπικατάρατος πᾶς ἄνθρωπος ὃς οὐκ ἐμμένει ἐν πᾶσι τοῖς λόγοις τῷ νόμῳ τούτῳ ποιῆσαι αὐτούς.

The Apostolical citation, Ep. Galat. 3, 10. stands thus: ἐπικατάρατος πᾶς ὃς οὐκ ἐμμένει ἐν πᾶσι τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τῷ νόμῳ, τῷ ποιῆσαι αὐτά. From the reasoning of Justin, Dial. p. 345. Ed. Thirlb. it seems that he read πᾶσι in his Greek copy, upon which word the argument of the Apostle depends.

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SECTION II.

Reflection upon the preceding examples—of the Septuagint-Version, as to its differences from the Samaritan and Hebrew Pentateuchs—that it is not left unsupported in those differences, shewn by examples.

UPON all the preceding examples severally considered, the Biblical Scholar might not perhaps come to the same determination. But, however this may be, what I am to observe is, that since the Hebrew and Samaritan Pentateuchs originally agreed, and the Septuagint-Version is supported in so many places by the Samaritan Text, there is reason to think that the Seventy in their Greek represented the Sacred Code as it stood in the Hebrew copies from which they translated, with all the fidelity and accuracy in their power; and therefore that their testimony as to the state of it in their time is of very great weight.

To give this presumption additional strength, it may be observed further, as to places in which the Septuagint-Version is not correspondent

pendent with either the Hebrew or the Samaritan, that even in those places the Version is not left unsupported by authorities and reasons of sufficient credibility.

This may also be verified by examples.

Genes.

viii. 4. Heb. " And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat."

Sept. Καὶ ἐκάθισεν ἡ κιβωτὸς ἐν μηνὶ τῷ ἑβδομῷ, ἑβδομῇ καὶ εἰκάδι τῆς μηνὸς, ἐπὶ τὰ ὄρη τὰ Ἀραράτ.

It was not till after the end of 150 days that the waters were abated; see ver. 3. compared with Ch. vii. ver. 24. But if the reader computes 30 days in each month, he will find that the 150th day was the 17th day of the seventh month. According, then, to the Hebrew, the ark rested upon Ararat on that very day, to which the abatement of the waters is represented as subsequent. If the reader computes less than 30 days in each month, he will find the inconsistency much greater. But the Text, as it stood in the copy from which the Septuagint translated, represented the ark to have rested upon Ararat ten days after the waters began to abate.

The Hebrew reckons from the Creation to the Flood, 1656 years; and from the Flood to the birth of Abraham, 292 years.

The Samaritan reckons from the Creation to the Flood, 1307 years; from the Flood to the birth of Abraham, 942 years.

The Septuagint reckon from the Creation to the Flood, 2256 years; from the Flood to the birth of Abraham, 1072 years.

“ The chronology of the Septuagint is supported, almost all together, by the history of Josephus: — it is more consistent with itself; more suitable to the order of nature; and more analogous to the known circumstances of the times—it was, moreover, the chronology, which the *primitive* Church adopted both in the east and west. See this chronology vindicated in all its particulars, by Dr. Brett, Essay, p. 7, &c; by Ch. Hayes, Esq. Dissertation on the Septuagint-Chronology, §. 2, 3, 4; and by Mr. Jackson, Chronological Antiquities, Vol. I. pag. 36—92.” Dr. Owen,

Numb.

x. 5. According to the Septuagint-Greek in this place, the signal of march was to be given

given to the eastern quarter of the Israelitish camp by the first sound of the trumpet; to the southern quarter, by the second; to the western quarter, by the third; and to the northern quarter, by the fourth.

Two signals only, out of four, and two quarters of the camp only, out of four, are mentioned in the Hebrew and Samaritan copies; and it is remarkable, that the western and northern quarters are omitted in the former, and the western and southern in the latter. They seem, then, to yield concurrent evidence that an omission has taken place in the transcript of the one as well as of the other; and justify a presumption that the Septuagint-Greek truly represents the original Scripture in this passage.

Deuteron.

xxxii. 43. Sept. Καὶ προσκυνήσάτωσαν αὐτῷ πάντες ἄγγελοι Θεῶ.

In the Hebrew there is no passage correspondent with this. But Justin Mart. Dial. cum Tryph. p. 414. Ed. Thirlb. and the Apostolical Writer to the Hebrews, i. 6. cite the clause word for word as it stands in this place of the Septuagint-Version; and no such clause

clause occurs elsewhere in Scripture. "It may be said perhaps, that the Apostle quoted the foregoing words from Psalm xcvi. 7. according to the Septuagint; changing only the *person* of the *verb*, and inserting the *antecedent* instead of the *relative*. Now though I am not certain that the Apostles ever used such liberties, yet I might possibly come into this opinion, could I by any means account for the insertion of the words in the *Greek* of *Deuteronomy*, but from the corresponding *Hebrew* being then extant in the translator's copy." Dr. Owen,

xxxiii. 6. Sept. Edd. Compl. Ald. Alex. Ζήτω
 Ῥαββὴν, καὶ μὴ ἀποθανέτω, καὶ Συμεὼν ἕσω πολὺς ἐν
 ἀριθμῷ.

No mention is here made of Simeon in the Hebrew and Samaritan copies; but it seems scarcely credible, that Moses, in blessing the tribes of Israel severally and expressly, should name eleven of them, but omit the mention of Simeon. In Numb. i. 23. Reuben and Simeon are named together as heads of their respective tribes, in the very order in which the Septuagint-Version here places them; and to the tribe of Simeon a very distinguished superiority,

superiority, as to number, above that of Reuben is there attributed.

From the preceding examples, first, of the agreement between the Septuagint-Version and the Samaritan in differences from the Hebrew; and, secondly, of the support that Version has in its differences from both of them; it appears that the Septuagint-Version stands in the light of an indispensable requisite and auxiliary in every critical endeavour to ascertain how the Sacred Text stood even in the Mosaical Scriptures.

SECTION III.

Of the Septuagint-Version, as to those books of Scripture which have no Samaritan counterparts—of passages in the Greek under the Obelus and Asterisk—of the use and authority of the Septuagint-Version in places where Heb. MSS. give no help.

THE books of Scripture, subsequent to the Pentateuch, have not any Samaritan counterparts; and the importance of the Septuagint-Version, with respect to them, seems for that very reason the greater.

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No one can say, upon certain grounds, thus stood the original Text and not otherwise, either at the time when the Septuagint-Version was begun, or at any time before it was finished; since all Hebrew copies of that ancient date are irretrievably lost. What, then, are the means still left of enabling us, as far as may be, to ascertain how the Sacred Text stood at so early a time? Only these;

1. Such Hebrew copies, as have been delivered down to us by the Jews themselves.

2. That Greek Version of the Hebrew Text, which was completed by learned Jews more than a century and a half before the coming of Christ; and till near a century after his coming was owned and revered by the Jews, as a true and faithful representation of their Sacred books, and by them was conveyed down to us.

Of that assistance, which accrues from an examination of the Hebrew copies, the Biblical reader has now in a great degree, and is likely to have soon in a greater, the requisite possession; but such further help, as the Septuagint-Version may give, he cannot yet so fully command.

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Yet, even as that Version stands now, it is at length known, that passages of the Greek Text, which were supposed never to have had any correspondent Hebrew, and were therefore marked with the Obelus, as if added by the Seventy without authority, either were omitted in some Greek MSS. or still had their correspondent Text in Hebrew MSS. It is known also, that passages of the Hebrew Text, which were supposed to have been left untranslated by the Seventy, and of which the Greek translation was therefore supplied from other Greek Versions under the Asterisk, either then had correspondent Greek in some MSS. of the Septuagint-Version, or were themselves wanting in MSS. of the Hebrew.

Examples, in these several cases, occur in the Disquisitions of Dr. Owen upon the Edition of Joshua by Masius, and upon the Hexapla of Origen.

Such appearances make it, I apprehend, a reasonable conclusion, that in every critical decision as to the integrity of the Sacred Text, especially in those books which have no Samaritan counterparts, the collated Hebrew and the Septuagint-Version are both of them indispensable means to the end; and ought

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to be employed in conjunction, by all who feel it either their duty or inclination to form no judgement upon Scripture, but on the most full and perfect grounds, that the Providence of God may have left them.

When the Septuagint-Greek, known to be such upon full and valid grounds, corresponds with Hebrew readings recovered from MSS. newly collated; or when passages that are omitted in MSS. of the Greek are also omitted in MSS. of the Hebrew; the strength of evidence resulting from such concurrences will generally enable the learned reader to come to a satisfactory determination as to the genuine text of Scripture. And that cases of such coincidence might yet more frequently and more evidently appear than they do at present, the restoration of the Septuagint-Version to the utmost degree of integrity attainable seems to be an object, deserving the support of all those who respect and would forward the interest of Sacred Learning.

But it must be considered, that Hebrew MSS. may sometimes afford but little help, even in places of Scripture, which the Version of the Seventy represents in such a manner, as to imply that the reading in their ancient

Hebrew

Hebrew Text of those places differed from that which our later copies present to us.

When passages, as they stand in the Hebrew and the Greek, are not correspondent; it must be the business of critical ability, proceeding upon just and considerate principles, and upon the best and fullest evidence, to determine how the Scripture Text in those places stood. How far trust and dependance may, in such cases, be placed upon the Septuagint-Version, will then become a very important question. The learned reader may in some degree judge of that question from the subsequent examples.

Joshua.

xv. Between the 59th and 60th verses the Septuagint interpose a clause, which has not any correspondent Hebrew in the copies of these times.

Θεκὰ, καὶ Ἐφραθὰ, αὕτη ἐστὶ Βαιθλεὲμ, καὶ Φαγὰρ, καὶ Αἰτάν, καὶ Κελόν, καὶ Τατὰμ, καὶ Θωβῆς, καὶ Καρέμ, καὶ Γαλέμ, καὶ Θεδὴρ, καὶ Μανοχὰ πόλεις ἑνδεκά, καὶ αἱ κῶμαι αὐτῶν.

Here Bethlehem, the birthplace of Christ, is placed in the district of the tribe of Judah. Jerom on Micah v. i. expresses his doubt whether the Jews erased this clause from the Text,

lest it might appear from thence that Christ was born of the tribe of Judah ; or whether it was added by the Seventy. After due consideration of all circumstances, the judicious reader will determine for himself, whether it is most likely that so much was inserted in the Version without authority, or that the correspondent Hebrew was extant in the copy from which the Septuagint translated, but has since their time disappeared.

1 Kings.

xii. 20. Heb. "There was none that followed the house of David, but the tribe of Judah only."

Sept. Καὶ ἐκ ἧν ὀπίσω οἶκός Δαυὶδ παρέξ σκήπτρου
 Ἰούδα καὶ Βενιαμὴν μόνον.

This latter translation implies that two tribes, out of twelve, did not revolt from Rehoboam. With the Septuagint-Greek the reader will compare the prophecy delivered by Ahijah to Jeroboam, 1 Kings xi. 35. "I will take the kingdom out of his sons's hand, (i. e. Rehoboam's) "and will give it unto thee, even ten tribes." The accomplishment of that prophecy is marked in the sequel of
 the

the history. " Rehoboam—*assembled all the house of Judah, with the tribe of Benjamin,—to fight against the house of Israel, to bring the kingdom again to Rehoboam.*" 1 Kings xii. 21. And upon this the divine command, not to go up, nor fight, was delivered to all the house of Judah and Benjamin. 1 Kings xii. 23, 24. It seems, then, from the Hebrew itself, that ten tribes only revolted from Rehoboam, and that he continued to reign over the remaining two (δύο σκήπτρα, 1 Kings xi. 32, 36. Sept.) viz. those of Judah and Benjamin.

1 Chron.

i. 36. Heb. " The sons of Eliphaz ; Teman, and Omar, Zephi, and Gatam, Kenaz, and Timna, and Amalek."

Sept. Τῖοι Ἐλιφάζ, Θαιμὰν, καὶ Ὀμάρ, Σωφάρ, καὶ Γοθάμ, καὶ Κενέζ, (Ald. πέντε) Θαμνὰ δὲ ἡ παλαιὰ καὶ Ἐλιφάζ ἔτεκεν αὐτῷ τὸν Ἀμαλήκ.

According to the Hebrew in this place, Timna was the son of Eliphaz, and the brother of Amalek. But the Greek reading implies that the Text, as it lay before the Seventy, was not so inconsistent, as it is now, with the Hebrew Text, Genes. xxxvi. 11, 12. " And the sons of Eliphaz were Teman, Omar, Zepho, and

and Gattam, and Kenaz. And Timna was concubine to Eliphaz Esau's son; and she bare to Eliphaz Amalek."

1 Chron.

xviii. 6. Heb. "Then David put — in Syria-Damascus."

The word lost out of the Text in this place seems to have been extant in the copy from which the Greek Version was made;

Sept. Καὶ ἔθηκε Δαυὶδ ΦΡΟΥΡΑΝ ἐν Συρίᾳ τῇ κατὰ Δαμασκόν.

Thus 2 Sam. viii. 6. "Then David put *garrisons* in Syria of Damascus." In both places the Septuagint-translation is word for word the same.

2 Chron.

xxii. 2. Heb. "Forty and two years old was Ahaziah when he began to reign."

Jehoram, the father of Ahaziah, was thirty-two years old when he began his reign, according to the Hebrew, 2 Kings viii. 17. and 2 Chron. xxi. 20. In the representation, then, either

either as to Jehoram or as to Ahaziah, there must be a numeral mistake.

Sept. 2 Chron. xxii. 2. ὡν ἔτων εἴκοσι καὶ δύο
Ὀχαζίας ὅτε ἐβασιλεύσε. Ed. Wechel.

This Version represents the Text in this place, as having been consistent with the Hebrew itself at 2 Kings viii. 26. "Two and twenty years old was Ahaziah when he began to reign." And in this very place of 2 Chron. xxii. 2. the Syriack Version, made from the old Hebrew, agrees with that of the Septuagint.

Psal.

xiv. 3. Heb. according to our Bible translation, "They are all gone aside, they are altogether become filthy; there is none that doeth good, no, not one."

Sept. Psal. xiii. πάντες ἐξεκλιναν, ἅμα ἡχρειώθησαν, ἃ ἐστὶ πᾶσι χρηστότητα, ἃ ἐστὶν ἕως ἑνὸς τὰ φος ἀνεωγμένον ὁ λάρυγξ αὐτῶν, ταῖς γλώσσαις αὐτῶν ἐδολίσσαν, ἵος ἀσπίδων ὑπὸ τὰ χεῖλη αὐτῶν. ὡν τὸ σῶμα ἀρας καὶ πικρίας γεμεῖ, ὅρεις οἱ πόδες αὐτῶν ἐκ χεῖα αἷμα συντριμμά καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν, καὶ ὁδὸν εἰρήνης ἃ ἐγνώσαν οὐκ ἔστι φρόδος. Θεὸς ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν.

The

The passage, as it stands in the Septuagint-Version, is cited at length by Justin, with only a verbal variation or two, Dialog. p. 190. Ed. Thirlb. And one Heb. MS. inspected by Lindanus and Lucas Brugensis, if not another collated by Dr. Kennicott, contained all the verses together, as the Septuagint have placed them. They stood together in the old Italick Version; and so passed into the Gallican Psalter, and into the Translation in our English Prayer-book, which was made, as Dr. Hody supposes, from it. And in Ep. Rom. iii. 11. St. Paul has cited the whole passage in the very words of the Septuagint.

Psalms.

cxlv. between 13th and 14th verses, in the Hebrew, the Septuagint insert,

Psalms cxliv. πιστὸς Κύριος ἐν πᾶσι τοῖς λόγοις αὐτοῦ,
καὶ ὁσιος ἐν πᾶσι τοῖς ἔργοις αὐτοῦ.

This clause stands here in the Versions from the Greek of the Seventy, and is cited in the Apostolical Constitutions. And in subservience to that alphabetical principle upon which the Psalm is constructed as to 21 of its verses, it originally consisted, we may be sure, of 22,
each

each of them commencing under its respective Hebrew letter, and had in this very place a textual verse beginning with the fourteenth letter of the Hebrew alphabet. At the foot of the page in Cod. Heb. 142, Dr. Kennicott found two Hebrew hemisticks, correspondent with the Septuagint-Greek, and in the first of them was the initial letter; and an insertion, to the same purport with that made by the Seventy, stands in the Syriack Version of the old Hebrew. And as Jerom has given a paraphrase of the verse, and as four MSS. of his latin translation from the Hebrew contained it, are we not to conclude with Dr. Kennicott, Differt. Gen. p. 42, that Jerom found the verse in Hebrew copies that were extant in his time?

Isaiah.

xxxvii. 21, 22. "Whereas thou hast prayed to me against Sennacherib King of Assyria, this is the word which the Lord hath spoken concerning him."

By the use of the word, whereas, our translators applied some remedy to the obvious imperfection of the sentence. Their translation ought in strictness to have been, What thou hast prayed &c.

E

Sept.

Sept. Ἡμεῖς δὲ προσήυξω πρὸς μὲ περὶ Συναχθεῖμε
 βασιλέως Ἀσσυρίων· ὅτος ὁ λόγος ὃν ἐλάλησε περὶ αὐτῶ
 ὁ Θεός.

The Hebrew word correspondent with the
 Greek word, ἤκουσα, has been found interlined
 in one MS. though not by the first hand; it
 was also in that old Hebrew copy from which
 the Syriack Version was made.

lix. 20. Heb. "And unto them that turn
 from transgression in Jacob."

Sept. Καὶ ἀποσρέψει ἀσεβείας ἀπὸ Ἰακώβ.

St. Paul cites the clause, Ep. Rom. xi. 26.
 in the words of the Septuagint.

lxvi. 18. Heb. "For I *know* their works
 and their thoughts."

Our translators have supplied the verb,
 which they did not find in the Hebrew Text.

Sept. Καὶ γὰρ τὰ ἔργα αὐτῶν καὶ τὰν λογισμῶν αὐτῶν
 ἐπίσταμαι.

The

The Syriack Version from the old Hebrew corresponds with the representation of the Septuagint in this place.

Ezekiel.

i. 20. Heb. "Thither was their Spirit to go."

Sept. omit this clause; and the Syriack Version from the old Hebrew omits it also.

viii. 2. Heb. "Then I beheld, and lo a likeness as the appearance of FIRE: from the appearance of HIS loins even downward, fire."

Thus the antecedent and relative stand in the Text, as well as in the translation,

Sept. Καὶ ἶδον, καὶ ἶδὲ ὁμοίωμα ΑΝΔΡΟΣ, ἀπὸ τῆς ὁσφύος αὐτῆ καὶ ἕως κάτω πῦρ.

Hosea.

xii. 9. Heb. "And I *that am* the Lord thy God from the land of Egypt will yet make thee to dwell."

E 2

Our

Our translators have supplied the words, *that am*, to remedy that defect which they found in the Text.

Sept. Ἐγὼ δὲ Κύριος ὁ Θεός σε ἀνήγαγον σε ἐκ γῆς Αἰγύπτου, ἐν κατοικίᾳ σε &c.

The Syriack Version and Chaldee Paraphrase were made before this defect had taken place in the Text, for they also supply, "who brought thee up."

Amos.

ix. 12. Heb. "That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this."

Sept. Ὅπως ἂν ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώπων τὸν Κύριον, καὶ πάντα τὰ ἔθνη, ἐφ' οὓς ἐπικέκληται τὸ ὄνομα μου ἐπ' αὐτοὺς, λέγει Κύριος ὁ ποιῶν ταῦτα. Alex. MS.

Act. Apost.

xv. 17. Ὅπως ἂν ἐκζητήσωσι &c. with no other difference but the addition of πάντα at the end.

Malachi.

i. 6. Heb. "A son honoureth his father,
and

and a servant his master : if then I be a father, where is mine honour ? and if I be a master, where is my fear ?”

Sept. Ὅτις δοξάζει πατέρα, καὶ δῆλος τὸν κύριον αὐτοῦ φοβηθήσεται· (MSS. Pachom. Barberin.) καὶ εἰ πατήρ εἰμι ἐγὼ, πᾶς ἐστὶν ἡ δόξα μου ; καὶ εἰ κύριός εἰμι ἐγὼ, ποῦ ἐστὶν ὁ φόβος μου ;

Here the judicious reader will upon consideration determine, whether the Greek Version does not bear testimony to the loss of a verb from the Text. Chald. supplies, as the Septuagint have done.

iii. 5. Heb. “ Against false swearers.”

Sept. Ἐπὶ τῶν ὀμνύοντων τῷ ὀνόματί μου ἐπὶ ψεύδει.

With the Septuagint-Version, as to the additional part here, the Talm. of Babylon and 15 Heb. MSS. and three Editions agree.

Upon the whole it appears, not only that the Seventy interpreters represented the whole Sacred Text, then standing in their Copy, as far

far as they understood it, with all the exactness in their power ; but also, that the ancient copy, from which they translated, stood clear of defects of various kinds, that are found in the later copies from which the present Samaritan and Hebrew Text were printed : and that of consequence their Version is, in all its parts, a voucher of very great weight and authority ; and may be expected, in proportion to its own integrity, to carry effect in notifying the genuine reading of Scripture, both where it remains and where it has disappeared.

SECTION IV.

That the Septuagint-Version is likely to be rendered of greater use and effect by the present undertaking, shewn by various considerations and examples.

THE probability, that a Collation of the MSS. of the Septuagint-Version, will render it of greater use and effect, than it has at present, in a critical application of it to the original Text, is a point of which the reader may form some estimate from the subsequent considerations.

IF

IF Collations already before the Publick are sometimes imperfect, it may be expected that a revival of the MSS. which have been collated, will render those MSS. more extensively useful, by bringing to light readings of the Greek Text, which they were not before known to contain. Dr. Grabe has shewn that Mr. Selden's Collation of the Cottonian MS. in the London-Polyglott was imperfect; and his own Collation of that MS. may in some few instances be amended from one that was in the possession of Bishop Tanner. And in the Collation of the Oxford MS. already published also, omission or misrepresentation is sometimes made of readings as material as any; and the case is the same with that Collation of the MS. of Vossius, which stands prefixed to the Edition of the Septuagint by Mill.

If there are many MSS. of the Septuagint-Version which have not been, as yet, collated at all or only in part, it should seem that any judgement we may form at present concerning the Text of the Seventy, must stand upon partial and insufficient ground; and cannot be fully depended upon, till the several representations of that Text in those MSS. have been completely examined.

If,

If, according to the standing opinion of the learned in the last and present century, the Septuagint-Text is not presented pure and perfect in any single copy, but rather lies dispersed in all the copies with more or less of omission and interpolation in each; there seems to be so much the greater reason for supposing, that a general examination of the existing copies must be, of all assignable means, the most likely to bring again to light what may have been omitted, and to detect any incidental intermixtures; and consequently to point out, with the greatest precision attainable, the genuine tenour of the Version.

If the Septuagint-MSS. now existing, are not all transcribed from the same copy only but from many, and for the most part express different and some very ancient archetypes; this circumstance also will encourage an expectation, that most MSS. will present singularities of reading, that may supply in some places that light and assistance, which other MSS. do not afford. Few, if any, of the Septuagint-MSS. now remaining, seem to be transcripts of the same archetypal copy. The Pachomian, Arundelian, Barberinian, and New-College MSS. contain the Prophetical Text, and remarkably agree with each other. They have,

have however peculiar readings, from which it may be inferred that, notwithstanding their frequent coincidence, they are all representatives of very different copies. For example;

Isaiah.

vi. 2. κατεκάλυπτον τὸ πρόσωπον αὐτῶν, MS. Arundel.—κατεκάλυπτον τὰ πρόσωπα αὐτῶν, MSS. Pachom. and New Coll.—MS. Barberin., as it seems from the representation of Bos, agrees with the Vatican Text in this place.

So ch. viii. 7. πᾶσαν τὴν δόξαν, MSS. Pachom. and New Coll.—but πᾶσαν is wanting in MSS. Arundel. and Barberin.

And ch. ix. 11. ἐπὶ τὸ ὄρος Σιών, καὶ ἐπὶ Ἱερουσαλὴμ ἐπ' αὐτὸν, MS. Pachom. singly; and in the same chapter and verse, ἔχθρας Ἰσδα, MSS. Pachom. and New Coll.—But Ἰσδα is wanting in MSS. Arundel. and Barberin.

Again ch. x. 1. ἠγάφοντες γὰρ, πόνον γράφουσιν, MS. New Coll. singly.—γράφ. γ. ποιητὰ γρ MS. Arundel.—γρ. γ. ποιητρίαν γρ. MSS. Pachom. and Barberin.

Other examples of such peculiarity of reading might also be collected from most of the Septuagint-MSS hitherto collated.

What has been stated in this section the judicious reader will consider; and will, I trust, be disposed to think that the real and integral text of the Seventy is then likely to shew itself most discernibly, when the several written and printed copies of it, together with the Versions and Citations from it, jointly contribute their light.

But that the ground, on which he determines in this matter, may be as full as it is yet in my power to make it, I have collected some readings from MSS. newly collated, and shall lay them before him. An attentive comparison of them with either his own English Bible or the printed and collated Hebrew, and with the Vatican Septuagint, may perhaps better enable him to estimate what probability there is that the Septuagint-Version will be rendered of more use by a general collation of its MSS.

Genes.

v. 22. ἔζησε δὲ Ἐνὼχ μετὰ τὸ γεννησάμηναι &c. MS. Florent.

xi. 13. Καὶ ἔζησε Καϊνὴν ἑκατὸν τριάκοντα ἑννέα ἔτη &c. MS. Florent.

— 24. Καὶ ἔζησε Ναχὼρ διακόσια ἔτη &c. MS. Glasg. — 25.

— 25. Καὶ ἔζησε Ναχωρ, μετὰ τὸ γεννηθῆσαι αὐτὸν τὸν Θάρρα, δύο καὶ εἴκοσι καὶ ἑκατὸν ἔτη. MS. Florent.

— 32. Καὶ ἐγένοντο πᾶσαι αἱ ἡμέραι Θάρρα ἐν Χαρρὰν πεντήκοντα καὶ διακόσια ἔτη. MS. Florent.

xxxī. 31. Ἀποκριθεὶς δὲ Ἰακώβ εἶπε τῷ Λάβαν, εἶπα γὰρ, μήποτε ἀφέλῃς τὰς θυγατέρας σου ἀπ' ἐμοῦ καὶ πάντα τὰ ἐμά· ἐπίγινωθι τί ἐστὶ παρ' ἐμοὶ τῶν σῶν, καὶ λάβε· καὶ ἐκ ἐπέγνω παρ' αὐτῷ οὐδέν· καὶ εἶπεν Ἰακώβ, παρ' ᾧ ἂν εὕρης τὰς θεάς σου, ἐζησεται ἐναντίον τῶν ἀδελφῶν ἡμῶν· οὐκ ἤδει δες. MS. Florent.

xliii. 3. Διεμαρτύρατο ὁ ἄνθρωπος λέγων ἡμῖν. Oxford MS. In which, as also in the Florentine MS, ὁ κύριος τῆς γῆς are wanting.

xlix. 10. ἕως ἂν ἔλθῃ ᾧ ἀπόκειται. MS. Florent. So the Seventy translated this place, as Justin asserts, Dial, p. 395. Ed Thirlb.—So Arab. Version MS. Laud. Usque dum veniat, cui transit,

Exod.

viii. 6, Καὶ ἀνεβιβάσθη ὁ βάτραχος, are wanting in MS, Florent.

ix. 4. ἐν τῷ καιρῷ ἐκείνῳ, are wanting in the Oxford and Florentine MSS.

xi. 10. ἐν γῇ αἰγύπτῳ, are wanting in MS. Florent.

Ruth

Ruth.

ii. 15, 16. Βασάζοντες βασάζατε αὐτήν, καὶ σω-
ρεύσατε αὐτῇ ἐκ τῶν βεβητισμένων, καὶ ἀφήσετε αὐτήν
καὶ συλλέ*** καὶ οὐκ ἐπιτιμήσετε αὐτῇ. MS.
Arundel.

iii. 18. Ἐως αὖν τελέσῃ σήμερον τὸ ῥῆμα τῆτο.
MS. Arundel.

iv. 7. Καὶ ὑπέδυσάτο τὸ ὑπόδημα αὐτῆς, καὶ ἔδωκεν
αὐτῷ. MS. Arundel.

i Sam.

i. 7. Κατ' ἐνιαυτὸν ἀπὸ ἱκανῶ ἐν τῷ ἀναβαίνειν.
MS. Arundel.

— 18. Ἐφαγε μετὰ τῷ ἀνδρὶ αὐτῆς, καὶ ἔπιε. So
Vat. but καὶ ἔπιε are wanting in MS. Arundel.

— 21. Θῦσαι ἐν Σηλῷ τὴν θυσίαν τῶν ἡμερῶν, καὶ
ἀποδῆναι πάσας τὰς εὐχὰς. MS. Arundel.

— 25. Προσήγαγον αὐτὸν ἐνώπιον. MS. Arundel.

ii. 11. Καὶ ἀπῆλθον εἰς τὸν οἶκον αὐτῆς. MS.
Arundel.

— 36. Ἐν ὀβολῷ ἀργυρίᾳ καὶ ἐν ἄρτῳ ἐνὶ, λέγων,
παράρριψον ἐναντίον τῶν ἱερατικῶν σε τοῦ φαγεῖν ἄρτον
Κυρίου. MS. Arundel.

iii. 19. Καὶ οὐκ ἔπεσεν ἀπὸ πάντων τῶν λόγων
αὐτῆς ἑδὲ ἐν ῥῆμα. MS. Arundel.

v. 4. Ἀφησμένα ἐπὶ τὰ ἐμπρόσθια τῶν σαθρῶν,
καὶ ἀμφοτέροι δc. MS. Arundel.

— 9. Γίνεται χεὶρ Κυρίου ἐν τῇ πόλει ἐν πληγῇ μεγάλῃ
σφόδρα. MS. Arundel.

vi. 5. Δώσετε τῷ Κυρίῳ Θεῷ Ἰσραὴλ δόξαν. MS.
Arundel.

vii. 16. Ἐπορεύετο ἀφ' ἱκανῶ ἐνιαυτὸν κατ' ἐνιαυτὸν,
MS. Arundel.

ix. 7. Τί ἔχομεν. In the Margin of MS.
Arundel. by a later hand.

— 21. Ἰεμεναίς τῷ ἐκ μικροτέρων σκήπτρῳ ἐκ τῶν
φυλῶν τῷ Ἰσραὴλ, καὶ ἡ πατρία μὲ ἀλιγοσὴ παρὰ
πάσας πατρίδας τῷ Βαϊνιαμὶν. MS. Arundel.

Isaiah.

xxvi. 10. Πέπανται γὰρ κέλευσμα. MSS. Pa-
chom. Arundel. and New Coll.

xxix. 10. Καμύσει τοὺς ὀφθαλμοὺς ὑμῶν καὶ τῶν
ἀρχόντων ὑμῶν, καὶ τῶν προφητῶν ὑμῶν τῶν ὁρώντων τὰ
κρυπτά. MSS. Pachom. and New Coll.

xxx. 8. Βιβλίον ἐγχάραξον αὐτὰ, ὅτι ταῦτα εἰς
μαρτύριον ἐν καιρῷ. MS. New Coll.

— 18. Κριτὴς Κύριος ὁ Θεὸς ὑμῶν, καὶ τοῦ κατα-
λείψετε

λείψετε τὴν δόξαν ὑμῶν; Μακάριαι &c. MS. of the University of Dublin, in Uncial letters.

— 33. Ξύλα καύσιμα, πῦρ καὶ ξύλα πολλά. MS. Dubl.

κκχι. 3. Κοπιᾶζουσιν οἱ βοηθῶντες καὶ πρὸς αὐτοὺς ὁ βοηθούμενος, καὶ ἅμα ἀπολῶνται πάντες. MS. Dubl.

— 4. Αἶων καὶ ὁ σκύμνος. MS. Dubl.

κκχι. 5. Ἐκλάσεται καὶ περιθήσεται καὶ σώσει. MS. Pachom.—ὑπερθήσεται. MS. New Coll.

— 7. Ἀ ἐποίησαν αἱ χεῖρες αὐτῶν ἁμαρτίαν. Καὶ, MS. Dubl. ÷ ἁμαρτίαν. MS. Pachom.

xxxvii. 4. Ὁνειδίζειν ἐν λόγοις οἷς ἤκουσε. MS. Dubl.

— 9. Καὶ ἤκουσεν βασιλεὺς Ἀσσυρίαν ὅτι ἐξῆλθε θαρακὰ βασιλεὺς Αἰθιοπῶν πολιορκῆσαι αὐτὸν. MSS, Dubl. Pachom, Arundel. and New Coll.

— 24. Τῷ πλήθει τῶν ἁρμάτων με ἐγὼ &c. MSS, Dubl. Pachom, Arundel, and New Coll.

— 31. Καὶ ἔσονται οἱ καταλελειμμένοι ἐν τῇ Ἰερουσαλὴμ εἰς διάφευξιν, καὶ, MSS, Pachom. Arundel. and New Coll.

— 33. οὐδὲ οὐ μὴ ἐπιβάλη ἐπ' αὐτὴν βέλος. MS. Dubl.

There

There is a Coptic Version from the Septuagint in the King's Library at Paris; this is a summary account of the state of it, as to the book of Deuteronomy.

It differs from the Greek Version, in ch. i. 3, 4.—xi. 7, 17, 31, 36.—iv. 33, 40, 49.—v. 14.—vi. 17.—vii. 1, 8.—viii. 18.—xi. 24.—xiii. 8.

It agrees with the Alexandrine MS. ch. ii. 4.—iii. 6, 21.—v. 8.—vii. 8.—ix. 11, 16, 17.—x. 22.—xiv. 13, 15, 18, 23.—xv. 14, 17.—xvii. 20.—xix. 21.—xxiii. 14.—xxiv. 13.—xxix. 15.—xxxi. 30.—xxxii. 43.

It agrees with the Oxford MS. ch. xii. 2.—xiii. 14.—xvi. 21.

It agrees with Vat. Ed. ch. xiv. 13, 14, 15.

It agrees with the Hebrew, ch. ix. 14.—xiii. 5.—xiv. 6, 21, 22.—xvi. 5, 17. (Gr. 16), 18, 20.—xviii. 5, 12.—xx. 13.—xxiv. 8.—xxv. 3.—xxviii. 61.—xxxii. 19, 43.

It omits what the Greek Version has ch. ix. 13.—xii. 1.—xiv. 18.—xvii. 10.

It has, what has no correspondent Hebrew,
but

but is extant* in the Greek. Ch. ix. 18.—
xxiii. 17.—xxix. 3.

It transposes, concurrently with the Greek
Version, ch. xxiii. 25, 24.

It has peculiar readings, ch. xvii. 3, 9, 10,
18.—xviii. 5.—xix. 18.—xx. 16, 20.—xxi.
17.—xxii. 8.—xxiv. 9.—xxvii. 8.—xxviii.
47.—xxix. 24.—xxxiii. 13.—and illustrates
and corrects the Greek, ch. xxxii. 33.

Thus far I have ventured, first, to state and
exemplify the utility and weight of the Septua-
gint-Version in questions respecting the Text
of Scripture; and lastly, to set forth the proba-
bility that, under the effect of the present
work, this Version is likely to become a still
more signal auxiliary, and more conducive to
the great ends of ascertaining the integrity of
the Sacred Text where it subsists inviolate,
and of facilitating its recovery where it may
be impaired.

It has been said, indeed, that the Text of
Scripture is sufficiently pure for all valuable
ends; and that if the corruptions, which are
found

found to have taken place in it, should be removed, there will not ensue any beneficial influence upon the faith or manners of men, nor any injurious one, if they remain. This opinion seems hardly reconcileable with past experience; let me, however, only put the following question. Are we to presume that the Spirit of God has wrought so far in vain, as to leave it a case of indifference whether the Scriptural Text does or does not continue exactly such, and as pure, and as consistent with itself in every part, as He delivered it? Ought we not rather to presume that our Wisdom will most appear, and our Duty be best fulfilled, in preserving or reinstating, to the best of our power, that self-same state and universal consonancy in the Book of Scripture, which God, in supreme Wisdom and in supreme Authority, originally gave it?

Satisfied as to the answer which ought to be returned to this question, I am exerting my utmost efforts to put the Septuagint-Version into the best condition possible for doing that essential service to the written Word of God, which there seems so much reason to think it will do; and that I may have life and means to accomplish this purpose, I hope for His blessing and the assistance of men.

I have been thinking much lately of the
 many things that are going on in the world
 and how they are all connected together.
 It seems to me that we are living in a
 very interesting and exciting time.
 There are so many new things being
 discovered and so many new ideas being
 put forward. It is a time of great
 progress and of great hope.

250. And as to the matter of the
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S T A T E

OF

THE COLLATION

OF

SEPTUAGINT-MSS.

AT THE END OF THE FIRST YEAR.

MARCH 20th, 1789.

S T A T E

O F

T H E C O L L A T I O N

O F

S E P T U A G I N T - M S S .

A T T H E E N D O F T H E F I R S T Y E A R .

M A R C H 2 5 T H 1 7 8 0

L I S T O F S U B S C R I B E R S.

| | | | | |
|---|---|----|----|---|
| THE Univerfity of Oxford | — | 40 | 0 | 0 |
| The Univerfity of Cambridge | — | 30 | 0 | 0 |
| The Univerfity of Dublin | — | 15 | 0 | 0 |
| The Univerfity of Glafgow | — | 5 | 5 | 0 |
| His Grace, Dr. Moore, A-Bp of Canterbury | | 10 | 10 | 0 |
| His Grace The Primate of Ireland | — | 10 | 10 | 0 |
| His Grace, Dr. Fowler, A-Bp of Dublin | | 10 | 10 | 0 |
| His Grace, Dr. Agar, A-Bp of Cafhell | | 10 | 10 | 0 |
| Right Rev. Dr. Porteus, Ld Bp of London | | 10 | 10 | 0 |
| Hon. and Right Rev. Dr. Barrington, Ld Bp
of Salifbury | — | 10 | 10 | 0 |

| | | | |
|---|----|---|---------|
| Right Rev. Dr. Butler, Ld Bp of Hereford | 5 | 5 | 0 |
| Right Rev. Dr. Bagot, Ld Bp of Norwich | 5 | 5 | 0 |
| Right Rev. Dr. Smallwell, Ld Bp of Oxford | 5 | 5 | 0 |
| Right Rev. Dr. Cleaver, Ld Bp of Chester | 3 | 3 | 0 |
| Right Rev. Dr. Watson, Ld Bp of Landaff | 5 | 5 | 0 |
| Right Rev. Dr. Prettyman, Ld Bp of Lincoln | 5 | 5 | 0 |
| Right Rev. Dr. Thomas, Ld Bp of Rochester | 2 | 2 | 0 |
| Hon. and Right Rev. Dr. Yorke, Ld Bp of Ely | 5 | 5 | 0 |
| Right Rev. Dr. Douglas, Ld Bp of Carlisle | 2 | 2 | 0 |
| Hon. and Right Rev. Dr. Cornwallis, Ld Bp
of Litchfield and Coventry | — | — | 5 5 0 |
| Right Rev. Dr. Newcome, Ld Bp of Waterford | 5 | 5 | 0 |
| Right Rev. Dr. Woodward, Ld Bp of Cloyne | 5 | 5 | 0 |
| Right Rev. Dr. Law, Ld Bp of Killala | 2 | 2 | 0 |
| Right Rev. Dr. Percy, Ld Bp of Down | 2 | 2 | 0 |
| Right Hon. Lord Sandys | — | — | 5 5 0 |
| Right Hon. W. W. Grenville, Speaker of the
House of Commons | 3 | 3 | 0 |
| Rev. The Dean and Chapter of Christ Church | 21 | 0 | 0 |
| Rev. The Dean and Chapter of Westminster | 6 | 6 | 0 |
| Rev. The Dean and Chapter of Windsor | 5 | 5 | 0 |
| Rev. The Dean and Chapter of Exeter | — | — | 5 5 0 |
| Rev. The Dean and Chapter of Hereford | 6 | 6 | 0 |
| Rev. The Dean and Chapter of Winchester | 2 | 2 | 0 |
| Rev. The Dean and Chapter of Durham | — | — | 4 4 0 |
| Rev. The Dean and Chapter of Canterbury | 5 | 5 | 0 |
| Rev. The Dean and Chapter of Salisbury | 5 | 5 | 0 |
| Rev. The Dean and Chapter of Gloucester | 5 | 5 | 0 |
| New College | — | — | 10 10 0 |
| All Souls' College | — | — | 5 5 0 |
| Oriel College | — | — | 5 5 0 |
| Brazenose College | — | — | 5 5 0 |
| Exeter College | — | — | 5 5 0 |

| | | | |
|--------------------------------|---|---|---|
| Trinity College, Oxford | 5 | 5 | 0 |
| Corpus Christi College, Oxford | 5 | 5 | 0 |
| Balliol College | 5 | 5 | 0 |
| University College | 5 | 5 | 0 |
| Queen's College, Oxford | 5 | 5 | 0 |
| Winchester College | 8 | 8 | 0 |
| Eton College | 5 | 5 | 0 |

Rev. Sir James Stonhouse, Bart. 3 3 0

Rev. The Warden of New College 3 3 0

Rev. The Provost of Eton College 2 2 0

Rev. Dr. Lee, Warden of Winchester College 2 2 0

Rev. The Provost of Queen's College, Oxford 1 1 0

Rev Mr. Benet 1 1

John Blackburne, Esq. 2 2 0

Rev. Mr. Bouchier 2 2 0

Rev. Mr. Burgefs, C. C. Coll. 2 2 0

Rev. Mr. Cracherode 2 2 0

John English Dolben, Esq. 1 1 0

Rev. F. H. Egerton 2 2 0

Rev. Dr. Gabriel 1 1 0

Rev. Mr. Gauntlett, Win. Coll. 2 2 0

Rev. Mr. Gisborne 10 10 0

Rev. Dr. Goffet 2 2 0

John Gray, Esq. 2 2 0

Rev. Mr. Heathcote 2 2 0

Dr. Heberden 2 2 0

Rev. Mr. Heberden 2 2 0

Rev. Dr. Horne 1 1 0

Rev. Mr. Jeffreys, Win. Coll. 2 2 0

Edward King, Esq. 2 2 0

John Loveday, Esq. 1 1 0

Dr. Loveday 1 1 0

| | | | |
|-------------------------------|-----|----|---|
| Rev. Mr. H. Morgan, Hereford | 3 | 3 | 0 |
| Rev. Mr. Morris | 2 | 2 | 0 |
| Rev. Dr. Owen | 2 | 2 | 0 |
| Rev. Mr. Proffer, Ball. Coll. | 2 | 2 | 0 |
| Rev. Dr. Sturges | 2 | 2 | 0 |
| Rev. Mr. Sturges | 1 | 1 | 0 |
| Rev. Mr. Valpy | | | |
| Dr. Wall | 2 | 2 | 0 |
| Samuel Wegg, Esq. | 2 | 2 | 0 |
| Rev. Mr. M. Wight | 1 | 1 | 0 |
| Rev. Mr. O. Wight | 1 | 1 | 0 |
| Rev. Mr. Wray | 1 | 1 | 0 |
| | 433 | 12 | 0 |

S T A T E

OF THE COLLATION, &c.

ABOUT the end of May last, the Subscription to this undertaking was such as to give me assurance of being enabled to fulfil engagements, into which it would be necessary for me to enter, in order to carry it on.

Accordingly, my applications for assistance both at home and abroad were then begun; and the Methodus, for the direction of those who might be employed in collating for the work, was drawn up and printed.

Mr. Harper and Dr. Woide, with a kindness that deserves my very grateful acknowledgements, undertook, notwithstanding the continual engagements attending the concern which both of them have with the British Museum, to collate the MSS. of the Psalms, which are preserved in it. And Dr. Owen

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shewed

shewed himself so much a friend to the undertaking and to me, as to take upon himself the collation of Philo. To them, and to Dr. Geddes, I consider myself under obligations for various favours of great value to this work.

During my stay in London till the end of June my assistant-reader was with me; and we proceeded in collating the Arundelian MS. in the British Museum; and the variations of it from the Vatican Text were found to be exceedingly numerous. When the Museum was shut, my time was employed upon other collations.

On returning to Oxford, I entered upon the collation of a MS. containing the eight first books of Scripture, belonging to University-College, and continued it till it was finished: and after that collated the Colbertin MS. a copy of which there is in Dr. Grabe's papers. And as fast as the collations of the Vossian, Pachomian, Dublin, and Arundelian MSS. were transcribed, I collated the several transcripts throughout with the copies from which they were taken. These collations, and the necessary correspondence, have made my own immediate employment.

Early in August, the collation of a MS. in the Medicean Library at Florence was begun; and on the 16th. of October, Mr. Morres of

of Brazenose-College, with whom, as an Assistant-Collator, I had made an engagement at an annual salary, entered upon the collation of other MSS. in Oxford; and by him, with the assistance of a reader whom I had also engaged for him, the collation of them has been continued to this time with great diligence and ability.

In the meanwhile, an Account of the work now in hand, with a View of the plan of its execution, had been inserted in the literary Journal of Florence; and the learned in Italy, and especially in the several libraries of that country, had been very earnestly solicited to favour it with their support, and to send notices of all MSS. deposited in their respective libraries, and to undertake collations of them. The success of this general application soon appearing, the Methodus was translated into Italian, and put into the hands of those, who had consented to collate MSS.

I shall now enumerate the several Places and Libraries one by one, in which any thing, respecting this work, has been done or is now doing, and shall give a Catalogue of MSS. whenever I am able.

FLORENCE.
MEDICEAN LIBRARY.

In this library are the following MSS.

1. Codex, signat. I. Plutei v. membranaceus, vere insignis, maximæ molis, Sæculi x. Continet libros, Genes. Exod. Levitic. Numer. Deuteron. Josh. Judic. Ruth. Regum quatuor. Paralip. duo. Esdræ duo. Neemiæ. Macchabæorum primum.

2. Codex, signat. ix. Plutei v. membran. Sæc. xi. Continet Prophetas Majores.

3, 4, 5, 6, 7, 8. Codices, signati v. xviii. xxiii. xxxiii. xxxiv. xxxix. Plutei v. Sæculi x. et xi. Continent Psalms, et Cantica Prophetarum.

9. Codex, signat. xxv. Plutei v. Sæc. xv. Continet Psalms, et Cantica Prophetarum.

10. Codex, signat. xxxviii. Plutei v. Sæculi xi. Continet octo primos libros V. T.

11. Codex, signat. xxx. Plutei vii. Sæc. xiv. Continet Job. Proverb. Eccles. Sapient. Ecclûm.

12. Codex, signat. xxvii. Plutei viii. Sæc. x. Con-

x. Continet Job. Proverb. Eccles. Cantica Canticorum.

13. Codex, signat. viii. Plutei x. Sæc. xi. Continet Prophetas Majores et Minores.

14. Codex, signat. iv. Plutei xi. Sæc. xi. Continet Prophetas Majores et Minores.

On the 16th. of August last, the collation of the first of these MSS. was entered upon by Angelus Maria Bandini, librarian to the Grand Duke of Tuscany; and by letter from him, dated the third of January last, it appeared that the collation had then advanced nearly through half the MS; and when that is finished, he will proceed to collate the rest.

Having this occasion to mention his name, I am bound to notify my great obligations to him, for the services he has rendered to the work in many ways, by the applications he has made at most places in Italy, by the friends, and the assistants, he has procured it; and by rendering himself in all respects an instrument of the highest value and consequence to me.

PARMA.

P A R M A.

ROYAL LIBRARY.

In this there is one MS. hitherto, I apprehend, not known. It contains only the book of Job.

John Bernard De-Roffi, Professor of Oriental languages in the University, to whom the learned are highly indebted for the great assistance he has already given to Sacred Criticism, has shewn himself such a friend to the present endeavour to assist it further, as to promise that he would take care that the Collation of this MS. shall be made for this work.

T U R I N.

ROYAL LIBRARY.

Of the MSS. in this Library, an account may be seen in the Catalogue, printed at Turin, 1749. The collation of these MSS. seven in number, the same Professor De-Roffi has been so kind as to take the care of, and has undertaken for the execution of it under the direction of The Abbot Calusius, a Patrician of

of Turin, and very celebrated for his knowledge of the Oriental languages.

E S T E.

DUICAL LIBRARY.

The MSS. here, contain only "Psalms et Libros Sapientiales."

Hieronymus Tiraboschius, the celebrated Author of The Literary History of Italy, and Præfekt of the Library, undertook on the eighth of September last that the collation of the MSS. under his charge should be made. The time fixed by him for entering upon it, was at the expiration of the autumnal holidays. By letter from him, dated December 22^d, it appeared that the Abbot Gabardus, with an assistant, were then going on with the collation, under his own inspection.

F E R R A R A.

LIBRARY of The Carmelitæ Calceati S^{ti}. Pauli.

Here are three MSS. heard of now, I apprehend, for the first time.

1 Codex,

P A R M A.

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1 Codex,

1. Codex, duobus Voluminibus magnis, scriptus, ut videbatur, in chartâ papyraceâ Ægyptiacâ. In primo Volumine continentur, Pentateuchus. Jos. Jud. Ruth. Regum libri 4. Paralip. duo. Esdræ duo. Tobias. Judith. Esther. In Volumine secundo; Job. Proverb. Ecclûs. Isai. Jerem. Ezek. Dan. Prophetæ minores. Macchab. libri duo. Psalmi, cum marginalibus aliquot notis. Ad calcem Voluminis secundi est adposita nota anni, ex qua subductis calculis apparet Codicem fuisse scriptum Christi anno, 734.

2. Codex, bombycinus, in 4^{to}. Continet, Pentateuchum. Jos. Jud. Ruth. Regum quatuor. — Paralip. duo. Esdræ duo. Macchab. tres. Esther. Judith. Tobiam.

3. Codex, bombycinus in 4^{to}. Continet Psalmos.

Intelligence of these MSS. was communicated by Joachim Pla, Vice-Præfect of the publick library at Ferrara. About the end of December an agreement was made with him for the collation of the first of these MSS. at the price of 120£. He undertook to make it himself with an Assistant. By the third of last January he had submitted Specimens of the collation he was making, and from them it

it appeared that the business he had undertaken would be properly done. When he shall have finished that MS. he will proceed with the other two.

R O M E.

VATICAN LIBRARY.

The Basil-MSS. of which Montfaucon makes such favourable mention, were two years since deposited in this library, by the direction of Cardinal Garumpi. A Catalogue of the Septuagint-MSS. in it has been promised by Joseph Reggius, Præfect of the library, to whom I am greatly indebted for the very kind assistance he has already given this work. It was said at the time it was promised, that it could not be drawn up before the spring.

To his Eminence, Francis Xavier de Zelada, Cardinal-Librarian to the Holy Roman See, my most grateful acknowledgments are due. He has shewn so much favour to this work, as not only to consent that the collation of the MSS. in the Vatican Library shall be made, but also to promise that he would himself take all the care in his power, that the collation of them

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should be executed with all possible diligence. He named Jo. Elias Baldius, who has been Greek Secretary in that library for thirty years past, to make the collations intended. A specimen of the manner, in which he executed it, having been submitted, it is to be presumed that he will complete the collation, he has undertaken, according to the method prescribed to him. Early in December last he began with a MS. once belonging to Christina Queen of Sweden, and containing twenty-five of the historical books of the Old Testament, and the Psalms. It is in large folio, and consists of 565 pages.

LIBRARY OF CARDINAL DE ZELADA.

There is in it one very valuable MS. of the xth or xith century. It contains the Psalms. His Eminence has obligingly signified his permission that it may be collated for this work. This MS. was not, I apprehend, known of before.

LIBRARY of Bishop Stephen Borgia.

Here is also one MS. not hitherto known. It came from Constantinople as a present to the Bishop. It was written in the xth or xith century,

century, with great accuracy and elegance; the name of the writer is subscribed thus, *χειρ μακαρίου πάλανος τῷ ἀρχιεπισκόπῳ*. It contains the Psalms, and the Songs of Moses in the books of Exodus and Deuteronomy; and it exhibits various readings considerable in number, and some very remarkable. It had never been collated; but Bishop Borgia, with a kindness and generosity that deserves my very sincere thanks, had it collated purposely for this work, and has presented the collation to it. There will be another reason for mentioning his name presently, and it will then appear that this favour, great as it is, is not the only reason I have to express my most grateful acknowledgments to him.

BARBERINI-LIBRARY.

There are here three MSS.

1. Containing the text of the Prophets; it is written in the larger 4^{to}, and in a small but ancient character; it consists of 572 pages; some of the first of them have perished through time and damp.

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2. Con-

2. Containing the Psalms, in the smaller 4°, and consisting of 400 pages; but the first Ten Psalms are wanting.

3. Containing the Psalms, and consisting of 470 pages.

CHIGIAN LIBRARY.

In this are also three MSS.

1. Containing all the books of Scripture from Genesis to the third book of the Machabees, in the larger quarto, in a very small character, and in some parts of Genesis perished. It consists of 752 pages.

2. Containing the whole Prophetical Text; it is in folio and ancient, and has in the margin many notes from Theodotion, Theodotus, Hesychius, and others. It consists of 990 pages.

3. Containing the text of Jeremiah, Ezekiel, Daniel, and Isaiah, in the larger 4°. It consists of 860 pages, but the letters in some places are perished by age.

An offer has been made by the Abbot Stephanopoli, for collating the MSS. in the two
last

last mentioned libraries; but my last advices did not inform me that the agreement with him was as yet concluded.

CASANATAN LIBRARY.

Here is one MS. It is of the xiith century, and formerly belonged to Cardinal John Salviati, a very celebrated Greek scholar in the beginning of the 15th century. The character is small, and has perished in some places. It contains the eight first books of Scripture, but the first 22 chapters of the book of Genesis are wanting. Of this MS. a collation was begun about the end of December last, by Jo. Elias Baldius above mentioned, one of the Greek Secretaries in the Vatican library. As that library is always shut in the afternoon, at that time he proceeds in collating the Casanatan MS.

V E N I C E.

DUCAL LIBRARY of the Venetian Senate.

Of the MSS. preserved in this library an account may be seen in the Catalogue, printed at

at Venice in 1740, by Simon Occhius, in folio. They are in all 14 MSS. The first of them is very ancient, written in Uncial letters. The very celebrated James Morelli, keeper of that library, being himself unable, on account of the multiplicity of business constantly on his hands, to undertake the collation of them, has however, very readily and obligingly consented that the collation shall be made by other hands.

**LIBRARY of the Abbot
Marcus Aloysius Canonici.**

There is in this library a MS. containing the eight first books of Scripture. It was written in a very small, and now faint character, in the xth or xith century; and of this MS. the Abbot has very obligingly permitted that a collation shall be made.

LIBRARY of St. JOHN and St. PAUL.

Has in it one MS. It contains the Psalms.

LIBRARY

LIBRARY of the DOMINICANS.

There is also in this one MS. It contains the Psalms, and was left to the Dominicans by the will of Apostolus Zenus, who possessed a very choice and celebrated collection of MSS. and printed books.

These last three MSS. were, I believe, before unknown. And one of those two in the libraries last-mentioned, formerly belonged to Charlotta, Queen of Cyprus, and is believed to have been written in the xith century.

B O L O G N A.**LIBRARY of the Canons Sti Salvatoris.**

In this are two MSS.

1. Codex, signat. olim 51, nunc 720. membran. elegans et integer in 16. Emen-datè scriptus sæculo xi. Continet Psalmos cum Canticis.

2. Codex,

2. Codex, signat. olim 2, nunc. 641. membran. in 4^{to} scriptus, ut apparet ex notâ ad calcem, aîno Domini 1046. Continet Sacrum Textum hoc ordine; Hoseam. tum alios xi minores Prophetas, (quorum postremus sic inscribitur, *Μαλαχίας ὁ καὶ ἄγγελος*) Isaiam. Jeremiam. Baruch. Thren. Jeremiæ, et Epistolam. Ezekiel. Daniel.

Johan. Aloysius Mingarellius, Abbot of this monastery, though, on account of his age and infirmities, he declined collating these MSS. in person, has obligingly permitted that they shall be collated for this work.

Two persons, most probably belonging to the College de Propagandâ Fide in Rome, have been recommended by Stephen Borgia, the Prelate before mentioned, Secretary to that College, to make the collations of all these MSS. preserved in the libraries at Venice and Bologna. The terms in which he speaks of them are these; "they are really learned, and well acquainted with MSS. and I am answerable for their ability and honesty. I am likewise certain that they will accomplish their engagement with the greatest expedition." It has been accordingly agreed, that the expences of their journey shall be paid them, with an allowance

lowance of eight pounds monthly for their lodging and maintenance, and about sixty pounds yearly salary to each of them, till they have gone through the MSS, at both the places mentioned. They will, I apprehend, in the course of four weeks be either going, or gone.

M I L A N.

AMBROSIAN LIBRARY.

A catalogue of MSS. in it has been sent to Florence, but is not yet come to my hands. The success of the application, that was made in order to obtain collations of them, is still uncertain. There is at Milan a College of Doctors of the library; and some reluctance to part with the literary treasures of it has been expressed by Olbrocchius the President, and by Doctor Branca. But Doctor Bugatus, another of them, having advised that the application should be renewed in a particular way, there is not yet reason to despair of its success.

Collations of MSS. made any where in Italy, are to be sent by some few sheets at a

K
time,

time, as they are done, to Florence, and are to lie there in the custody of Angelus Maria Bandini, till opportunities occur for his sending them, either together or in occasional parcels, to this country. The friends, therefore, whom I have requested to obtain for me, by application to Lord Hervey, British Envoy at Florence, the leave to have collation-papers included in such packets of Dispatches as his Lordship may from time to time transmit to England, will see that such a favour must become in the ensuing year of this work of the utmost use and importance to it.

P A R I S.

ROYAL LIBRARY.

Upon my application for leave to collate the MSS. that are here, Abbe Deshonais, the Sub-librarian, obligingly answered that there would be no objection made; and added that he would do the best he could towards accommodating those persons, who might come thither to proceed in the collation.

LIBRARY

LIBRARY of St. GERMAINS.

To Monsieur Patert, the Librarian, I made my application for permission to collate the MSS. under his charge. His answer was conveyed to me by a very obliging letter from himself. He assured me that there should be no difficulty thrown in the way of the business, whether I proceeded upon it in that library in person, or by agents. He could not however name any proper persons in Paris, who were willing to engage in collating.

It would have much effect in accelerating the work in the most material parts of it, if I could go with some assistance, and carry on the collation of some of these Parisian MSS. during the ensuing summer; and this is my purpose, if the Subscription to this undertaking should enable me to stand that addition of expence.

MSS. OF ORIENTAL VERSIONS.

THE Rev. Mr. Paulus, Master of Arts of the University of Tubingen in the Dutchy of Wirtemberg, who had long studied the Oriental languages under the celebrated Professor Schnurrer, spent some months in Oxford last summer, for the sole purpose of examining Oriental MSS. of which there is a very large and valuable collection in the Bodleian library. Having become acquainted with him at the British Museum, by means of Dr. Woide, I did not let that opportunity pass, which his presence here afforded me, of having the Arabick Versions of Scripture, in the Bodleian, inspected, in order to ascertain which of them were from the Septuagint-Greek, and which were not.

The information he was so good as to give me being in several respects either new or curious, I shall lay it before the reader.

BODLEIAN LIBRARY.

1. Laud. A. 182. An Arabick Version of the Pentateuch from the Septuagint-Greek, very
neatly

neatly written by the Monk Thomas in the year of the Martyrs 1064, that is in the year 1347 of the Christian æra, for the use of the holy and blessed Lady Sophia.

2. Huntingt. 84. A Catena on the Pentateuch, written in the Arabick language, but in the Syriack character, and therefore called Carshunick. It is grounded on the Syriack Version, that is in effect on the Hebrew, and not the Greek.

3. Arch. A. 155. Another Carshunick Catena on the Pentateuch, according to the Syriack Version. This is the Catena which Mr. Guise in his papers has represented as grounded on the Septuagint-Version.

4. Marsh. 175. Another Carshunick Catena on the Pentateuch, according to the Syriack Version.

5. Pocock. 219. An Arabick Version of the Pentateuch, from the Syriack Version in Polygl. Bibl. that is in effect from the Hebrew. It contains an Arabick Commentary; but the author of it is not named. It agrees more
with

with, the MS. Arch. A. 155, than with the other, Huntingt. 84.

N. B. Upon inspection of Genes. 49, 5. it will appear whether a Version be from the Syriack or not; for in that place the Syriack reading, "instrumenta iræ," differs from that of all other Versions.

6. Seld. Arch. A. olim 68, nunc 42. An Arabick Version from the Syriack in Polygl. Bibl. It contains, Isaiah, Jeremiah, Ezekiel, Daniel, and the twelve minor Prophets. It was written in the year of the Martyrs 1075, that is in the year 1358 of the Christian æra.

7. Huntingt. 424. An Arabick Version of the Pentateuch, written on paper. The part from Genes. i, 1. to ch. v, 10. is from the Septuagint-Version; and so far the MS. has been filled up by some later hand; for much the greatest and oldest part of the MS. contains a Version from the Syriack, that is from Genes. v, 10. to Deuteron. xxxii, 42. From thence to the end of the Pentateuch, the same later hand has filled up the MS. with a Version from the Septuagint-Greek. That part of a Version from Septuagint-Greek which is in
this

this MS. is not the same with that Version from the Septuagint-Greek, which the MS. Laud. A, 182, contains.

8. Arch. C. 4. (3130) An Arabick Version made from the Syriack in Polygl. Bibl.

9. Huntingt. 186. bombyc. in 4^{to}. An Arabick Version of the Syriack Pentateuch in Polygl. Bibl.

10. Huntingt. 1. Is entitled, Gregorii Abulpharagii horreum mysteriorum. The treatise, with which this work is concerned, stands first in order of those which the MS. contains, consisting of about 70 pages. He often gives in Syriack the Versions of the Seventy, and the other interpreters.

10. 11. Laud. A. 146, 147. Are, as is already known, Arabick Versions of the Pentateuch from the Hexaplar Text of the Seventy.

The text quoted by Gregorius Bar-Hebræus in his Commentary, consisting of about 80 pages, on the whole Bible, is a Syriac Version from the Greek-Hexaplar Text.

Con-

Concerning Gregorius Bar-Hebræus, see Herbelot. Biblioth. Orient.

Thomas of Heraclea, who flourished in the year of Christ 613, translated the Apocryphal books. Of this Version no more is printed in Polygl. Bibl. Lond. than the History of Sufannah, and the Apocryphal part of Daniel, namely, the history of Bel and the Dragon.

The Philoxenian Version of the O. T. in Syriack, of the year 488, is quoted, from Isaiah ix, 6. in the Syriack MS. now in the Ambrosian library at Milan. It is not known among the learned where this Philoxenian Version is to be found.

The Arabick Version of all the Prophets, except Daniel, in Polygl. Bibl. Lond. is from the Sept. Greek.

The Arabick Version of the Hagiographa and all the historical books, in Polygl. Bibl. Lond. is from Sept. Greek, excepting in the books of Joshua, Chronicles, and Job.

The Latin interpretation in Polygl. Bibl. is very frequently wrong.

The

The Arabick Version of the Psalms, extant in Justiniani Psalterio Octaplo, is from the Sept. Greek ; but is a different Version from that in Polygl. Bibl. Lond.

Mr. Paulus has shewn himself so much the friend of this work and myself, as to promise me that he will collate with the Greek Text such Oriental Versions as are found to be from the Sept. Greek. The MSS. are to be transcribed upon transparent paper by a hand in this place, who has been much accustomed to this employment ; and the Transcript is to be sent to Mr. Paulus at Tubingen for collation. When he returned thither, he took with him Genesis in the MS. Laud 147. already transcribed ; and Exodus is now lying ready to be forwarded to him.

CATALOGUE OF MSS.

OF THE

SEPTUAGINT-VERSION.

OXFORD.

| | | | |
|-------------------|---|---|----|
| Bodleian Library | — | — | 12 |
| College-Libraries | — | — | 10 |

CAMBRIDGE.

| | | | |
|-------------------|---|---|---|
| Publick Library | — | — | 1 |
| College-Libraries | — | — | 6 |

LONDON.

| | | | |
|----------------|---|---|----|
| British Museum | — | — | 17 |
|----------------|---|---|----|

ETON.

| | | | |
|-----------------|---|---|---|
| College-Library | — | — | 1 |
|-----------------|---|---|---|

Among the MSS. of Charles Theyer, Esq. 1

Library of Dublin — 1

Library of Glasgow — 1

FRANCE.

FRANCE.

PARIS.

| | | | |
|-----------------------|---|---|----|
| King's Library | — | — | 48 |
| St. Germain's-Library | — | — | 15 |

LORRAIN.

| | | | |
|------------------------------|---|---|---|
| Library of Monast. St. Mich. | — | — | 1 |
|------------------------------|---|---|---|

ALSACE.

| | | | |
|----------------------------|---|---|---|
| Library of Monast. Murbac. | — | — | 1 |
|----------------------------|---|---|---|

GERMANY.

VIENNA.

| | | | |
|----------------|---|---|----|
| Cæsar. Library | — | — | 25 |
|----------------|---|---|----|

LEIPSIC.

| | | | |
|-----------------|---|---|---|
| Library Paulin. | — | — | 1 |
|-----------------|---|---|---|

| | | | |
|-----------------|---|---|---|
| August. Vindel. | — | — | 1 |
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| | | | |
|-------|---|---|---|
| Bafil | — | — | 3 |
|-------|---|---|---|

| | | | |
|---------|---|---|---|
| Zurich. | — | — | 1 |
|---------|---|---|---|

SPAIN.

| | | | |
|-----------------|---|---|---|
| Escorial. Libr. | — | — | 3 |
|-----------------|---|---|---|

HOLLAND.

| | | | |
|--------|---|---|---|
| Hague. | — | — | 3 |
|--------|---|---|---|

| | | | |
|---------|---|---|---|
| Leyden. | — | — | 2 |
|---------|---|---|---|

L 2

HUNGARY.

HUNGARY.

Connor. ——— ——— I

ITALY.

ROME.

Library of Cardinal de Zelada ——— I

Library of Stephen Borgia ——— I

Vatic. Libr. ——— 9

Barberin. Libr. ——— 3

Monastery S^u. Basili ——— 9

Chigjian Libr. ——— 3

MUTINA.

Ducal. Libr. ——— I

BOLOGNA.

Canon. S. Salvator. ——— 2

FLORENCE.

Medic. Libr. ——— 14

PARMA.

Ducal. Libr. ——— I

Ferrara ——— 3

Este ——— 2

MILAN.

Ambros. Libr. ——— 3

TURIN.

Royal Libr. ——— 7

VENICE.

Libr. of the Senate. ——— 14
Libr.

Libr. of Marcus Aloysius Canonici — 3
Verona. — — — 1

NAPLES.

Libr. of St. John De Carbon. — 1
Monastery S^t Severini. — 1

TURKEY.

CONSTANTINOPLE.

Libr. of the Patriarchium. — 1

PATMOS.

Libr. of the Monastery. — 1

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(28)
March 25th, 1789.

COLLATIONS, this day exhibited before
The Delegates of the Clarendon-Press, and
then deposited in the Bodleian Library in se-
parate volumes in folio with pasteboard-covers,
are these;

Vol. 1st. Genesis.

In the MS. of University-College.

2d. Genesis.

Leviticus.

Numeri.

Deuteronom.

In the MS. of Voffius at Leyden.

Exodus.

Leviticus.

Numeri.

In the Colbertin MS, in the Royal Library
at Paris.

Genesis.

Exodus.

In the MS. of the University of Glasgow.

Genesis.

Exodus. ad xvii, 7.

In the MS. of the Medicean Library at Flo-
rence.

Vol.

Vol. 3d. Exodus.

Leviticus.

In the MS. of University-College.

4th. Leviticus.

In the MS. of the University of Glasgow.

Numeri.

Deuteron.

In the MS. of University-College.

5th. Joshua.

Judic.

Ruth.

In the MS. of University-College.

Ruth.

I. Reg. XIX. III.

In the MS. of the University of Glasgow.

6th. Ruth.

In the Arundelian MS. at the Brit. Museum.

Ruth.

In another MS. at the British Museum.

I. Reg.

1. Reg. ad Cap. 12.

In the Arundelian MS. at the Brit. Museum.

Cantica Canticorum.

In the Text of Philo of Carpafus, a writer as
supposed of the fourth century.

N. B. His Commentary on the Song of
Solomon was published from the Val-
licellan and Barberinian MSS.

Pfalmi. ad xxxvii^m Psalm.

In fourteen MSS. in the British Museum.

Pfalmi cum Canticis.

In the MS. of Trinity-College in Oxford.

7th. Pfalmi cum Canticis.

In five MSS. of Christchurch.

Pfalmi cum Canticis.

In the MS. of St. Mary Magdalen-College.

Pfalmi cum Canticis.

In the MS. of Corpus-Christi-College.

8th. Pfalmi cum Canticis.

In the MS. of Eton-College.

Ifaias.

Isaias.

In the Arundelian MS. in the British Museum.

Isaias.

In the Pachomian MS. in the British Museum.

Isaias.

In the MS. of the University of Dublin.

9th. Jeremiæ Prophetia et Lament.

Ezekiel.

Daniel.

Prophetæ Minores, excepto Hoseâ.

In the Pachomian MS. in the British Museum.

10th. Hosea.

In the MS. of the Bodleian Library, Laud K. 96.

Hosea.

In the MS. of New College.

Hosea.

In the Pachomian MS. in the British Museum.

Prophetæ Minores reliqui.

Isaias.

Jeremias. ad Cap xi, 12.

In the MS. of New College.

11th. Jeremias.

Baruch.

M

Lament.

Lament. Jeremiæ.

Ezekiel.

Daniel.

Historia Sufannæ.

Historia Bel. et Drac.

Macch. Libri, ad 3th Cap. vii. 23.

In the MS. of New College.

COLLATIONS done but not exhibited
before The Delegates of the Clarendon-Press,
are these ;

1. MS. belonging to Bishop Borgia.

2. MS. of the Medicean Library in the
books of Exodus from Cap. 17 to the end.
Leviticus. Numbers. Deuteron. Josh. Judges.
Ruth. 1 Sam.

3. MS. of the Vatican Library, formerly
belonging to Queen Christina, through a third
part.

4. MS. in the Casanatani Library at Rome,
through a fourth part.

N. B. The above collations are lying at
Florence waiting a conveyance to this
country.

5. Bod-

5. Bodleian MS. NE. B. 2. 120. collated.

6. Bodleian MS. Laud C. 88. collated.

7. Bodleian MS. Selden N° 9. 3397. is transcribed.

These two collations and transcript have been delivered to my order at Leipfick; and will be put in the next packet that comes from thence to Messrs. Prince and Cooke, booksellers in Oxford.

In nineteen MSS. no more remains to be collated than the book of Baruch in one of them.

Fifteen other MSS. are collated through about a fourth part of each; Two other MSS. through more than the half; and One MS. through a third part.

Oxford, Delegates'-Room, March 25, 1789.

THE Rev. Mr. Holmes having this day exhibited to The Delegates of the Press such collations of the Septuagint-MSS. as have been completed in the year past, according to the State now printed : It is the opinion of This Board that he has so far fulfilled the condition upon which the Subscription to the said collation was made ; and that a competent and laudable progress has already been made in the work.

The Delegates therefore think it incumbent upon them to recommend the present annual account to the consideration of the Publick ; hoping that Mr. Holmes will meet with such farther encouragement as will enable him to bring this work to its completion.

(49)

The Account of Expences incurred to this time.

| | | | | |
|---|---|----|----|----|
| Advertisements, including those of
this account | — | 10 | 4 | 6 |
| Postage of letters, foreign and home,
sent or received | — | 11 | 17 | 9 |
| Paper, &c. | — | 5 | 18 | 1 |
| Books purchased, including two copies
of Vat. Sept. at 6l. 9s. 6d. each | | 26 | 19 | 6 |
| To Mr. Bandini for collating Medi-
cean MS. | — | 40 | 0 | 0 |
| To ditto for advertisements in the
Journal of Florence, translating
Methodus, &c. | — | 10 | 0 | 0 |
| To Jo. Elias Baldius for one third
done of a Vatican MS. | — | 20 | 0 | 0 |
| To ditto for collating the Casanatan
MS. | — | 25 | 0 | 0 |
| | | | | To |

To the two collators going to Venice
and Bologna for journey, lodging,
and maintenance — 50 0 0

To Mr. Cawley, assistant to Mr.
Morres — 12 10 0

To Mr. Thomas, assistant to Mr.
Morres — 1 11 6

Left in Mr. Bandini's hands to defray
expences by postage, &c. 10 0 0

Transcript of Arabick MS. in Ge-
nesis and Exodus, Laud. A. 146. 5 5 0

Journeys to London, and residence
there during more than eleven weeks
in the whole, with assistant's board
and lodging during three weeks,
his journeys, &c. — 95 4 0

Printing Proposals, English and Latin
— Methodus — and Account 17 8 4

Gratuity to the collator of Bishop
Borgia's MS. — 5 0 0

Collations now lying at Leipfick 10 0 0

Mr. Morres, assistant-collator during
five months to March 16th 54 3 6

Mr. Fowle

Mr. Fowle, my own assistant-reader
from the 4th of July last 22 10 0

N. B. Subscriptions for the first year
unpaid are 71l. 14s.

Total expences — 433 12 0

Total Subscription — 433 12 0

The Principal of Jesus' College,
Oxford, on becoming a Subscriber
during the Second Year, subscribed
also for the First — 2 2 0

*The Subscribers, if they approve of the progress
and present state of this work, are very re-
spectfully requested to make an early deposit of
their Subscriptions for the second year in the
hands, either of the Editor, or D. Prince and
J. Cooke, J. and J. Fletcher, Oxford; or
T. Payne and Son, B. White and Son,
London; or Mr. White, Bookseller, Dublin.*

Mr. Fowler, an even efficient teacher
from the 1st of July 1841
Total expenses for the first year
433 12 0

The Principals of Jesus College,
Oxford, on becoming a subscriber
during the year and year following
also for the first year

The subscription of the first year of the progress
and present state of the work, are very re-
spectfully requested to make a yearly deposit of
their subscription for the present year in the
hands either of the Editor, or Mr. Prince and
J. Cooke, J. and J. Fletcher, Oxford; or
T. Payne and Son, B. White and Son,
London; or Mr. White, Bookseller, Dublin.

VARIAS Lectiones notandi et res scitu
necessarias describendi, a singulis Co-
dicum MStorum et Impressorum Versionis
Septuaginta-Viralis cum Editione, impressâ
Romæ Anno Domini 1587, Collatoribus (a
Lectore scilicet atque Scriptore) hæc est ob-
servanda

METHODUS.

SCHEDÆ sint in Folio compactæ; et unâ
quâque paginâ ad sinistram manum præter-
missâ, altera, quæ erit ad dextram, dividatur
in Columnas duas. Supra in Columnâ pagi-
næ ad dextram primâ describatur nomen Edi-
tionis Romanæ; et subtus, in eadem Colum-
nâ, Caput Biblicum, et Capitis Comma. Et
quoniam in Editione Romanâ non designan-
tur Commata, numerentur ea ex Editione
aliâ quâdam quam in conspectu proponere
sibi possit inter conferendum Scriptor. Supra,
in Columnâ paginæ dictæ secundâ, describa-
tur item Titulus Libri sive MSti sive Im-
pressi conferendi cum Editione Romanâ. Se-
quitur exemplum;

| | |
|---------------------|---------------------|
| In Editione Romanâ. | In Codice MSto. &c. |
| | vel In Editione &c. |

Genes. Capite 1.

Commate. 1.

A

Colla-

Collationem deinde suscipiant Collatores ope conjunctâ duo. Et, si MStus conferendus pro eâ vice sit exaratus cum divisione literarum in verba, tunc ex Collatoribus unus clare ac lente legat Librum Impressum; si contra MStus sit exaratus sine divisione literarum in verba, tunc idem recitet Librum Impressum literatim, Collatorum altero interea Scriptum Codicem inspiciente.

DE LECTORE.

Illi, qui lectionem aut recitationem dictam Libri Impressi exercet, cavendum est;

Primo, de Hexaplaribus sive Origenianis notis omnibus, si quædam forte extent in Libro quem legit aut recitat, ac Alterum, qui Codicem seu Scriptum seu Impressum inspicit, admoneat, dictæ notæ quales sint, quibusque et quot vocibus in eadem lineâ præmittantur.

Item, eundem admoneat, si quas voces in Libro per ipsum lecto aut recitato viderit formâ aut majore aut minore, quam sint reliquæ, impressas, aut uncis si forte inclusas, aut alio quocunque modo insignitas.

Item, illi cavendum est sedulo de literis

ac syllabis ad sonum pronuntiationis usitatum consimilibus; exempli gratiâ, commemoret utrum efficiatur syllaba ex κ vel χ , ut in $\eta\kappa\omega$, seu $\chi\omega$; ex ϵ vel η , ut in $\epsilon\chi\omega$, seu $\eta\kappa\omega$; ex α dipthongo vel ϵ simplici, ut in $\epsilon\iota\delta\epsilon\nu$ seu $\iota\delta\epsilon\nu$; ex $\omicron$ vel ω , ut in $\gamma\epsilon\eta\theta\eta\tau\omicron$ seu $\gamma\epsilon\eta\theta\eta\tau\omega$; ex η vel γ , ut in $\delta\iota\epsilon\chi\omega\rho\eta\sigma\epsilon\nu$ seu $\delta\iota\epsilon\chi\omega\rho\iota\sigma\epsilon\nu$; ex ζ vel σ , ut in $\Sigma\epsilon\beta\omega\mu$ seu $\Sigma\epsilon\beta\omega\mu$; ex κ vel γ , ut in $\Phi\alpha\lambda\epsilon\kappa$ seu $\Phi\alpha\lambda\epsilon\gamma$; &c. &c.

Item Socium suum admoneat de divisione Capitum toties quoties factâ; de lectione, si quæ sit in Libro lecto aut recitato per ipsum, marginali; neque permittat ut quidquam, memoratu dignum, effugiat atque innominatum prætermittatur.

DESCRIPTORE.

Illi cavendum est in Scriptione suâ quâcumque in Schedis faciendâ, ut nullibi scribat in brevi ac minuto caractere, et cum coarctato linearum concursu; sed contra ubique enucleate et amplâ literarum formâ, et cum spatio inter lineas non parce interjecto.

Item, illi cavendum est ut accurate excipiat describatque diversitates Vocum aut Literarum omnigenas, inter Codicem Scriptum atque Impressum intercedentes.

Item, ut notet si literæ aut voces initiales in MStis sint ornatae et reliquis majores.

Item, si verba ullibi, evanida præ ætate, atramentum de novo acceperint, ut disquirat diligenter, an non secunda manus intulerit lectiones a primis diversas. Quod si fiat, notanda est prima lectio, ubicunque ab Impressi Codicis Lectione differt. Erit ubi, admoto vitro microscopico, fere deletæ literæ possint luculenter erui.

Item, notandæ sunt, si modo occurrant in MSto, insignes discrepantiæ quoad *totos Libros*; ex. gr. si tres Libri Poetici (Psalm. Job. Prov.) scripti sint more poetico in Hemistichiis, adeo ut dextra columna seriatim habeat primas commatum partes, sinistra columna ultimas.

Item, notandæ sunt vocum partes, quæ possit esse aliquando ut sint verarum lectionum vestigia—notandum quoque *spatium* aliquod insigne, si in *medio commatum* aut alibi inveniatur.

Item, in omni MSto conferendo, notandum quas habeat *partes* Veteris Testamenti, et quem servet ordinem Librorum—Si ha-

beat inter libros Pentateuchi spatium 3 vel 4 linearum, vel amplius spatium. (Notandum, si frequententur in Codice MSto literæ numerales, vocum ipsarum loco—Si abbreviationes alicubi ab usitato compendiarie scriptiois tenore deflectant, et sint intricatæ; tunc enim describendæ sunt istæ perinde ac si essent varietates lectionis—Si alicubi detur tempus sive annus in quo, aut nomen librarii a quo, scriptus fuit Codex, aut nomen hominis aut Monasterii, cujus erat aliquando Codex. Notandum quoque, quæ sint, præter partes Veteris Testamenti, in eodem volumine exscripta.

Item, in omnibus agendum summopere ut notitia Codicis cujusque Scripti numeris omnibus quam possit fieri absolutissima excerpatur. Et si forma literarum sit aliquo modo singularis, adjiciendum est quoque Specimen breve, Descriptionem Codicis exactissime referens. Et si Scriptus Codex habeat Accentus, sunt ii in Schedis pingendi sic, ut sunt in MSto.

Item, si aut in scriptione MSti, aut in margine scriptiois, neque autem in Libro Impresso, prostant notæ aliquæ, sive Hexaplares sive aliæ quædam, easdem Scriptor cautissime eruat, ac in primâ Columnâ Schedarum des-

cribat ipsa verba, usque ad finem lineæ (quæ est in MSto) cui præmittantur; hoc modo, si in verbis iis consentiant Liber Scriptus ac Impressus;

In Editione Romanâ.

In Codice MSto &c.

Genes. cap. i.

Commat. 8. εσπέρα και
ἐγένετο πρωὶ ἡμέρα δευ-
τέρα και εἶπεν ὁ—

habentur in unâ lineâ
cum & præmisso per
alium, ut videtur,
scriptorem.

Si contra in verbis aut literis non consentiant Liber Scriptus ac Impressus, hoc modo;

In Editione Romanâ.

In Codice MSto &c.

Genes. cap. i.

Commat. 30. χλωρόν εἰς
βρώσιν και ἐγένετο —

χλωρόν εἰς βρώσιν και ἐγένετο, cum præmisso
his in margine X sed
ab aliâ manu.

Contra, si nota Hexaplaris, quæ sit aut esse videatur, proftet in Editione Impressâ, neque autem in Libro Scripto, describat in Columnâ Schedarum primâ notam istam, unâ cum vocibus iis usque ad finem lineæ (quæ est in Libro Editio) quibus dicta nota præmittatur, et in Columnâ secundâ inserat hanc notationem, “habentur sine nota.”

Si verò intercedat ulla varietas lectionis, describat in Columnâ primâ lectionem Editionis, et MSti lectionem in Columnâ finistrâ cum hac notatione ibidem, “ fine notâ.”

Item, in paginâ Schedarum finistrâ describat Additionem aut Correctionem, si quam viderit in Margine MSti, notetque ad quod comma, et ad quas voces, pertineat, et utrum esse videatur a primi Scriptoris manu aut recentioris, et ibidem, scilicet in paginâ finistrâ, notet omne, quodcunque conspexerit in Scripto Codice scitu dignum.

DE NOTANDA ADDITIONE.

Si Scriptus Codex ab Impresso discrepet in ADDITIONE literæ unius vel plurium, describat in Columnâ primâ vocem quam Editio exhibet, in secundâ vocem quam MStus exhibet, hoc modo ;

In Editione Romanâ. | In Codice MSto &c.

Genes. cap. 1.

| | |
|-----------------------|------------|
| Commat. 12. κάρπιμον— | κάρποιμον— |
| λήφομαι— | λήμφομαι— |

Si in Additione vocis unius vel plurium, tum in Columnâ Schedarum primâ describat

lectionem Editionis Impressæ, et in Columnâ finistrâ Additionem Scripti Codicis, hoc modo ;

In Editione Romanâ. | In Codice MSto &c.

Genes. cap. 1.

Comm. 2. σκόλος ἐπάνω—

σκ. ἦν ἐπ. —

χέν ἀπό—

χ. λαβών α. —

γῆς καὶ ἐποίησεν—

γ. κ. ἐγένετο ἔτι καὶ ἐπ.—

Si repetatur vox una, vel plures, sic fiat notatio ;

In Editione Romanâ. | In Codice MSto &c.

Genes. Cap. —

Commat. — νυκτὸς —

bis scriptum. —

Cap. —

Commat. — τῆς νυκτὸς }
καὶ — }

bis scripta —

Cap. —

Commat. — totum

bis scriptum —

Comma —

DE NOTANDA OMISSIONE.

Si contra Scriptus Codex ab Impresso discrepet in OMISSIONE, describat in Columnâ Schedarum primâ lectionem Editionis, in secundâ item lectionem MSti, hoc modo ;

In Editione Romanâ.

In Codice MSto &c.

Genes. cap. 1.

Commat. 2. σκοτος ἦν
ἐπάνω —

{ σκοτὸς ἐπάνω —

— Cap. —

Comm. — χεῖρα αὐτῶ
καὶ —{ χεῖρα καὶ fine
notâ —

Genes. Cap. 4.

Comm. 23. a 1^{mo} λάμεχ
exclusive, ad 2^{dum} λάμεχ
inclusive —{ intermedia defunt
omnia.

Genes. cap. 1.

Comm. 9. καὶ συνήχθη
cum sequentibus ad
ἡ ἔρη inclusive

{ defunt omnia.

Si in uno Scripti Codicis loco fuerint omif-
fa aut exciderint verba quamplurima, 20, 30,
vel 40, quæ tamen extent in Libro Impresso,
exprimatur verbum *primum* et *ultimum* sic
omissum, atque sic fiat notatio;

In Editione Romanâ.

In Codice MSto &c.

Genes. cap. —

Commat. — a γένος in
hoc commate, ad πε-
τεῖν in capite — com-
mate —

intermedia defunt om-
nia — seu perierunt
MSti folia — seu præ
vetustate legi non pos-
sunt — seu &c.,

DE NOTANDA TRANSPOSITIONE.

Si Scriptus Codex ab Impresso discrepet in Transpositione Vocis unius vel plurium, sic fiat notatio ;

| | |
|---------------------|--------------------|
| In Editione Romanâ. | In Codice MSto &c. |
|---------------------|--------------------|

| | |
|---------------|--|
| Genes. Cap. — | |
|---------------|--|

| | |
|---------------------|----------------|
| Comm.—γνωστὸν καλῶ— | καλὸν γνωστῶ — |
|---------------------|----------------|

Et similiter in multis vocibus, descriptâ utrobique Librorum conferendorum lectione.

Si fiat Commatum Transpositio, notetur sic ;

| | |
|---------------------|--------------------|
| In Editione Romanâ. | In Codice MSto &c. |
|---------------------|--------------------|

| | |
|-------------|--|
| Genes. Cap. | |
|-------------|--|

| | |
|--------------|--------------------|
| Comm.—8, 9.— | transposita 9, 8.— |
|--------------|--------------------|

| | |
|----------|--|
| — Cap. — | |
|----------|--|

| | |
|-----------------------------|--|
| Comm.—8, 9, 10, 11, 12, &c. | transposita sic, 9, 8, 11, 10, 12, &c. |
|-----------------------------|--|

Si Transpositio sit Caputum aut Librorum, notanda est ea quo res postulet modo.

Si Scriptor Codicis Impressi lectionem in Columniâ Schedarum secundâ, et alteram Codicis Scripti in Columnâ primâ, per errorem, descripserit, corrigat errorem admissum hac notatione ;

| | |
|---------------------|--------------------|
| In Editione Romanâ. | In Codice MSto &c. |
|---------------------|--------------------|

| | |
|---------------|--|
| Genes. Cap. — | |
|---------------|--|

| | | |
|--------|-------------------|----------------|
| Comm.— | σκοιὸς ἦν ἐπάνω — | σκοτὸς ἐπάνω — |
|--------|-------------------|----------------|

DE NOTANDA VARIATIONE.

Si Scriptus Codex ab Impresso discrepet in Variatione literarum vel vorum, sic fiat notatio ;

In Editione Romanâ.

In Codice MSto —

Genes. Cap. 1.

Commat. 10. συστήματα συσίματα —

— Cap. —

Comm. — εἰς Φαῦσιν } ὡσαι φαίνειν ἐπὶ τῆς γῆς
τῆς γῆς — } fine notâ —

— Cap. —

Commat. — μέσον τῆς μέ. τῷ φωτός κ. α. μ.
ἡμέρας καὶ ἀνὰ μέσον τῷ σκότει —
τῆς νυκτός —

— Cap. —

Commat. — ὃ ἐὰν ἐκά- ὃ ἐκάλεσεν αὐτὰ Ἀδὰμ
λεσεν αὐτὸ Ἀδὰμ ψυ- εἰς ψυχ. ζῶσ. τῷτο ὄν.
χὴν ζῶσαν, τῷτο ὄνομα αὐτοῖς —
αὐτῶ —

Si vox eadem legatur in uno Commate pluries, notandum ad quam ex iis Varietas descripta pertineat, hoc modo ;

In Editione Romanâ —

In Codice MSto &c.

Genes. Cap. —

Comm. — 1^m, vel, 2^{dum}

vel, 3^{tum}, γένος — γένῃ —

Atque, (ne quidquam prætermittatur, quod possit forte conferre aliquid ad dignoscendum verum MStorum charactera, ætatem, exem-

plariâ eorundem ἀρχέτυπα, &c. &c.) notanda quoque sunt Variationes ex hoc genere ;

In Editione Romanâ. | In Codice MSto &c.

Genes. Cap. —

Comm. — καὶ ἀλείψει — καταλείψει —

— ἀποδόμησεν — ἀποδόμησε —

— εἶδέναι — ἰδέναι —

— εἶπεν — εἶπε —

— ἀποθανεῖν — ἀποθανεῖν —

— ὥς — ὥς —

DE NOTANDA CORRECTIONE.

Si Scriptus Codex ab Impresso discrepet in Correctione factâ vocum aut literarum, notetur ista Varietas. Si verba vel literæ in MSto ita corrigantur, ut prima Scriptio sit adhuc certa, notandum, “ primo sic —.” si sit modo probabile quid primo scriptum fuerit, notandum “ fortasse —.” Sequuntur exempla.

In Editione Romanâ.

In Codice MSto &c.

Genes. Cap. —

Comm. — ἐλάσσω —

ἐλάσσω*o primo forte ἐλάσσω, priore τῷ ω membro eraso —

— Cap. —

Comm. — γένος αὐτῶν —

γένη αὐτῶν, primo fortasse γένος, syllabâ os rasâ,

— Cap. —

Comm. — 3^{ium} γένος

αὐτῶν —

γένος omisso αὐτῶν —

— Cap. —

Comm. — 4^{tum}. καὶ γένος

αὐτῶν —

omissum

DE NOTANDA RASURA.

Si Scriptus Codex ab Impresso discrepet
in Rasurâ literæ vel vocis unius aut pluri-
um, sic fiat notatio ;

In Editione Romanâ.

In Codice MSto &c.

Genes. cap. 3.

Commat. 19. ἰδρῶτι—

ιδρῶ**τι duabus literis
erasis.

—Cap.—

Commat. —κατὰ γένος—

scripta super rasuram.

—Cap.—

Commat. —εἶπεν ὁ—

3 vel 4 vel plures literæ
conficientes, ut videiur,
vocem unam, inter has
voces sunt erasæ.

—Cap.—

Commat. — a γένος
1^{mo}, seu 2^{do} &c. in hoc
commate exclusive, ad
γένος inclusive in com-
mate —

scripta sunt 10, 20, 30,
&c. verba supra rasu-
ram.

—Cap.—

Commat. — a γένος
exclusive in commate
hoc, ad γένος inclusive
in commate —

verba 10, 20, &c. con-
fecta ex literis 30, 60,
&c. inusitate constipan-
tur.

—Cap.—

Commat. — a γένος
exclusive in commate
hoc, ad γένος inclusive
in commate —

verba 30, 40, 50, &c.
confecta ex literis 90,
120, 150, &c. inusitate
distant.

Possit esse, ut præmissa Methodus haud tangat ac commonstret omnia, quæ tamen inter conferendum subinde occurrant, et notari mereantur. Quæ vero sint ex isto genere, ea quidem nequaquam sunt prætermittenda, sed Schedis mandanda dilucide ac vere. Rem agunt Collatores communiter mecum, non Criticæ cujusdam facultatis, sed fidei atque diligentiae; eaque religione tenemur omnes, ut quidquid sit aliud in Editione Romanâ, aliud in Exemplaribus cæteris, tam Scriptis quam Editis, ipsi accurate notemus, aliis autem judicandum relinquamus. Erit nobis ad laudem satis, id, quod habetur adhuc in sacris literis inexploratum desideratumque, in publicum eduxisse.

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